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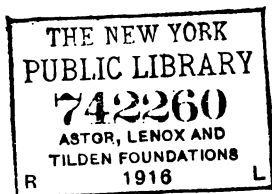
REPORTS TO IT FROM THE MISSIONS.

By MIRON WINSLOW,

MISSIONARY AT MADRAS.

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PREFACE.

THE writer of the following pages left his native land in June, 1819, and went as a missionary to Ceylon. Having buried there his beloved wife, he returned to America with three daughters, in 1834; and after a short visit at home, resumed his labors among the heathen. Going first to Ceylon, he was, with his brother-in-law, Dr. Scudder, sent by the mission, with the sanction of the Prudential Committee, to Madras, to commence a mission in that city, among a people speaking the same language with that to which he had been accustomed in North Ceylon.

A large printing establishment was taken from the Church Missionary Society, schools in the vernaculars, and in those with English, were formed; regular preaching at the stations, and in the streets and schools, was maintained; two church-buildings were erected; more than one hundred were from time to time gathered from among the natives into the church, and the work in other respects—including aid in the translation of the Scriptures, and preparing and sending forth tracts and books—was carried on with encouraging success, by the original founders of the mission, and a part of the time by other brethren. These were the Rev. Messrs. Hutchings, H. M. Scudder, Ward, Dullis, Hurd, and Mr. Hunt. Messrs. Hutchings, Ward, and Dullis returned to America, on account of failure of health, after a short period of labor; Mr. H. M. Scudder removed ere long to Arcot, Dr. Scudder died in 1855, and the writer left on account

of ill-health, near the end of the same year. Messrs. Hunt and Hurd only remain in the mission.

On the passage home, by way of England, this little book was composed, as a sort of digest of experience and observation, for nearly thirty-seven years; with the double hope of assisting those who may be considering the question of personal devotement to a mission in India, and of aiding the supporters of such a mission in its intelligent support and direction. It was written without any knowledge of the discussion before the American Board in Utica, and previous, of course, to the special meeting in Albany. Very little has been added since, and no modifications of any importance have been made.

The Deputation, whose doings in some departments are examined—it is hoped with proper respect and candor—discouraged schools for heathen children, especially under unevangelized teachers; the teaching of English, except as a classic, and to Christian youth; the continuance of missionaries in the pastoral office, after they may have opportunity to demit it in favor of native pastors; and employing the printing establishments in any other than vernacular work. They encouraged the formation of rural congregations and churches with a native pastor, though a very small number only might be at first collected; the early separation of the missionary from the pastoral duties, so that he might itinerate more abroad; and they would confine almost all teaching—whether in theology, medicine, or science—to the vernaculars. The principle adopted, seems to have been that it is necessary to conform to the apostolic practice, and to seek immediate, rather than far reaching results; to secure actual success, though on a small scale, rather than progress in a merely preparatory work, however great or promising.

They also advised the missions to allow a correspondence with the secretaries in Boston on the affairs of the mission, without, as they had before done, giving their brethren the opportunity to read such letters; and that the missions, as such, though composed in part of laymen, should act in an ecclesiastical capacity, without the formality of instituting any other body; as being qualified by their commission to do whatever may be necessary for the introduction of Christianity into a heathen land and providing for its Christian ordinances. Most of the above particulars are in some form alluded to, in these pages.

What may be called the *school question*, is more especially kept in mind—whether schools can be properly used among the heathen as CONVERTING AGENCIES; whether the English language, and western science should be taught with that view under any circumstances; whether English is needed by any class of native ministers; whether heathen children should be taught Christianity, even in the vernaculars, if brought together for secular instruction by heathen teachers; whether such schools in the vernaculars, or high schools in English, or boarding schools, either for boys or girls (the Female Boarding-school at Oodooville being an example of the latter) are helps or hindrances—these and other particulars, are considered.

May the Holy Spirit direct to a right understanding of these and other important and connected subjects, and enable all interested in them to decide how far “the machinery of missions” may be so worked, as most effectually, to extend and establish the Redeemer’s kingdom.

THE AUTHOR.

NEW YORK, April 25, 1856.

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PRELIMINARY REMARKS.

SOME account of the perishing state of the heathen, and other unevangelized nations—especially of the Hindus—and some abstract, at least, of the obligations lying on Christians to send them the Gospel, would seem to form a proper introduction to this little volume. But to attempt a description of the degraded state of the Hindus, even as to this world—to depict their physical wants, arising not from insalubrity of climate, nor sterility of soil, nor a defective government, but from moral causes—especially the destructive influences of idolatry—and to show their religious and social defects, the prevalence of untruth and impurity, the absence of all proper views of a superintending *Providence*; and their consequent bondage to superstition, to a belief in witchcraft, fear of signs, and omens, and of death;

the ignorance and degradation of the females, and deficiency in domestic happiness; and to describe the untoward influences which caste, custom, and a false religion exert upon them—would require not an introductory essay, but many chapters.

To do what is more essential to the object proposed, consider the prospects of the Hindus for eternity, and to present, even briefly, all the arguments which go to prove that they are “without God, and without hope in the world,” and destined, if not relieved, to endless misery—would require much space. Something, however, may be said, without attempting to exhaust the subject, and without allowing that the obligation of Christians to extend to them the blessings of the Gospel, depends, even principally, on sympathy for their lost state, or love for their immortal souls. There is a higher argument than this, to which attention should be mainly directed: even sympathy with the Saviour in the travail of his soul for a lost world, and his express *command*, which no plea of the favorable condition of the heathen as to this world, or their salvable

state as to the world to come, can evade. Let us then briefly consider the future prospects of the Hindus, and the influence which these ought to have upon a Christian mind ; and the obligations which lie upon the Church from the injunctions of the Saviour, to extend to all the blessings of the Gospel.

It is certain that the Hindus are sinners, and by nature without that holiness which alone can fit them for heaven. The Apostle Paul says, "The Scripture hath concluded all under sin ;" and also, "We have before proved both Jews and Gentiles, that they are all under sin." The character of the whole heathen world, and of the Hindus as accurately as any other, is given in the first chapter to the Romans, the climax of which is, they not only do those things worthy of death, but "have pleasure in them that do them." They are therefore under condemnation : they will not indeed be condemned for rejecting a Saviour of whom they have not heard, but for sinning against the light they have—the light of nature and of conscience. We are told that "having not the law, they are a law unto themselves"—"Because,

that which may be known of God is manifest in them. For the invisible things of Him, from the beginning of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; because that when they knew God, they glorified Him not as God, neither were thankful." The same apostle also teaches us that "they who are without law, shall perish without law."

If there be any salvation for the heathen, as a body, it is not revealed in the Bible; and tremendous, yea insupportable—if fully comprehended—as the thought is, that twenty millions from the whole world, and nearly five millions from India alone, go year by year unprepared into eternity, there seems no way of evading it. Those who can take a brighter view of their case, who can fancy that they who are unholy and without any relish for holiness, may yet go to heaven—though our Saviour has said, "These shall go away into everlasting punishment, but the righteous into life eternal," using—as it is in the original—the same word in both cases, making the hap-

piness of the righteous and the misery of the wicked to run parallel—are bound to show some plain reason, or Scripture, for their belief that all will yet be saved. We need not deny that, if among the Hindus, or other heathens, there were a disposition to receive Christ when made known to them, they might be saved ; but if all observation is to be believed, such cases, if they exist, must be very rare—too few at all to affect the general argument that the heathen are in a *perishing* state without the Gospel.

There is a mystery in the dealings of God with the heathen world. He delayed for four thousand years to send the promised seed of the woman, and left the greater part of men in ignorance of those prophecies and types and shadows of the Saviour, which were given to the Jews. No doubt it was in part to show us the necessity of a revelation from Himself, and that man “cannot, by searching, find out God ;” that the world, by wisdom could not know Him aright, could not learn the real nature and the true wants of man, or the way of salvation. “The times of that ignorance God winked at.” He allowed it for

wise purposes, unknown to us, and we are sure that He will do no injustice to those who were thus left in comparative ignorance. That they were not guiltless, is certain, for the Psalmist prays, "Pour out thy wrath upon the heathen, and upon the families that have not called upon thy name." And it is written, "The wicked shall be turned into hell, and all the nations that forget God ;" and "He that knew not his Lord's will, and still did things worthy of stripes, shall be beaten with few stripes." Our Saviour also, when He declared, concerning Capernaum, "It shall be more tolerable for the land of Sodom in the judgment, than for thee," implies that the Sodomites would suffer, though less than those remaining impenitent under greater light. "If the mighty works which have been done in thee, had been done in Sodom, it would have remained." The mighty works were not done, and it did not remain, but was "set forth for an example, suffering the vengeance of eternal fire."

The doctrine that all the ancient heathen were saved, because they did not sin against such light as the Jews did, would imply either

that they did not sin against light at all; or that they repented; or that they were saved in their sins, because sins of ignorance. The two first of these will be discarded by every sober mind. Were they then all saved in their sins? Were the inhabitants of the old world all taken to heaven by a flood, except Noah, who was left—because he walked with God—to a longer pilgrimage upon the earth? Were the inhabitants of Sodom taken into bliss in a chariot of fire and brimstone, while Lot was left to seek refuge in a mountain? These assertions could hardly find believers anywhere, and we must be content to leave the untaught heathen in the hands of a holy and just God.

As there was no command under the Patriarchal, or Mosaic dispensation, for believers to go into all the world and proclaim the love of God to their fellow-sinners, the Church stood in a different relation to the Gentile nations from what it now does. Whatever be the fate of those who were left without a revelation then, or whatever shall be the fate of those who are now in the dark parts of the earth, Christians are bound to exert themselves to save them.

"If they are drawn unto death," there will be guilt on the part of those who could, but did not, stretch out a hand for their relief.

In some important sense, God did what He could for the ancient world. He did what, all things considered, He saw best for the display of his own glorious attributes, without which the universe could not attain the highest degree of happiness, while He left the Gentiles, in great part, to the light of nature and tradition, and gave his laws to the Jews with burdensome rules and ceremonies. Concerning the latter, He says, "What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should have brought forth grapes, brought it forth wild grapes?"

Under the Christian dispensation, this expostulation would seem to be still more appropriate and affecting. Not only is ample provision made for the salvation of all the nations, but there is an express command to the Church to make it known. "Go ye into all the world and preach the Gospel to every creature." "Let him that heareth say, Come." The Bread

of Life is intrusted to some for the benefit of all ; not for them only, to feast upon, or form into articles of luxury, while others starve. This were a breach of trust ; this were a dishonest administration of the testament of our Lord and Saviour, to the disinheriting of the helpless portion of the human family. And is no Christian guilty of such appropriation to himself of what belongs in part to another ?

Had the Lord Jesus committed to angels the privilege of making known his rich legacy, to all the nations of the earth, it would have been done without delay ; were it possible for them to suffer in doing it, they would have "gloried in tribulations also." Nothing would have hindered their untiring zeal, until peace on earth and good-will to men had been proclaimed to every son and daughter of Adam. But men were commissioned to make this known to their fellow-men, who were perishing for lack of knowledge, and they have left souls to perish, generation after generation ; and there seems but little promise of any better state of things. The Lord Jesus has waited, in vain, to see his ascending command obeyed.

He has done what He could, consistently with his perfections, but the world is still lying in the arms of the wicked one, and liberty is not proclaimed to the captive. Is it necessary for the Lord Jesus to come again in person to do this ? Shame on the Church, if it can not fulfill its easy commission.

Let it be borne in mind that while souls perish, souls of more value than the material universe, all things are ready on God's part for their salvation, and that the fault is with his people ; that because of the unbelief, inactivity and self-indulgence of the Church, "the dark places of the earth are full of the habitations of cruelty," and immortal souls go from them, in constant succession, to the regions of never-ending despair.

Suppose a kind-hearted man were standing by the Falls of Niagara, and should see men, women, and children, come tumbling along the rapids above ; some in the water, dead ; some alive and struggling, some on logs ; some on planks, and some in frail boats or larger vessels, all hurried on to the cataract, shrieking from a sense of danger, or unconscious, or

laughing at the rapidity of the motion when drawing near the final leap, or carousing with each other in thoughtless mirth, till at the last instant—seeing where they are—they raise an unearthly cry of terror, as they plunge down—shrieking and struggling—the awful descent, at the rate of one every second, hour after hour, and day after day; would he not sicken at the sight, and ask with horror, What is the cause of this awful destruction? Can it not be stayed? He is told that it might be, were the people on the lakes and rivers above warned of the danger of coming this way on their excursions of pleasure or business; or of the hazard of slipping into the river, or going into it to bathe, or for any purpose, near the rapids; but although the population on the banks was said to be very great, and that there were large lakes just above, covered with boats used in fishing, and vessels of every kind; also that intoxicating liquors were sold all along the banks, and that many went into the river intoxicated, and sometimes pushed each other in, yet none knew or believed that there were any falls below the rapids, for none ever came back to tell

them. If this benevolent stranger should then ask, Why, then, are they not warned? and the reply should be, The people around this place, who know the danger, do not trouble themselves about it; they have no time to go and give the needed information, and do not like to meddle with other people's affairs; would he not think, this is strange, passing strange, and incredible? No doubt it would be incredible. Such a state of things, though thus supposed, cannot in fact be conceived, of as actually existing; and yet, not human bodies, but never-dying souls are hurrying into the gulf of eternity, at this rate—that is, one every second—from the whole world, and nearly fifteen every minute from India! and yet, who goes forth to proclaim the danger? Let us take a case that is a possible case, where the affections are concerned, and sympathy is excited.

It is not half a century since the Algerines, and other Barbary States, sometimes attacked and plundered vessels, and took the crews and passengers as slaves. A vessel from one of the New England ports, on board of which, among others, are four young persons from a

flourishing village in the vicinity of that port, on their way to Europe, is attacked by an Algerine pirate; and, though in consequence of another vessel heaving in sight, the pirates are obliged to flee before they have completed their work, they take with them two of these young persons, a brother and sister; the other two, who were also a brother and sister, escape by secreting themselves.

Ere long the news of this sad event reaches New England, and by an error in reporting their names, a substantial farmer and his wife are informed that their son and daughter are slaves in Algiers. Their grief is very great, and their thoughts, naturally and properly, turn on the means of immediate emancipation. Money must be raised at once. The farmer, more prudent, or less earnest, than his wife, talks of getting what he can from sale of stock, etc., in addition to his ready money, and then waiting to borrow or beg enough to make up the needed sum; but, this good wife and mother will not think of an hour's delay. She wishes at once to sell or mortgage their property, and give all they possess, rather than the loved

ones should remain in slavery a single day after they could be rescued. Soon, however, correct intelligence is brought, and it is not their son and daughter, but the son and daughter of a poor widow in the neighborhood who were taken captive, while their children escaped. On hearing this, the farmer says, "Ah, this alters the case; it is not our children who are in slavery." "No," says the wife, "but the children of our neighbor, and as we had arranged to get the means of liberating our own, I think we should do something for hers." "Oh, yes," he replied, "I think we should. The mother is poor, and cannot do much herself, we must help her a little." "Help her a little? I do not mean that, but help her a good deal. Do as we would be done by." "Well, yes, I mean to do as I would be done by. I will give a few dollars, and speak with some of the neighbors about a subscription, and in a month or two enough may be raised here and elsewhere." "My dear husband, what do you say, give a few dollars, talk with the neighbors, and wait a month or two? Is this doing

as we would be done by? I am sure it is not doing as we intended to do by our own."

"No, not exactly; we have our own still to care for." "True, I would not forget that. We may not be called to give up every thing, as we might be for our own children; but I think we ought to make some sacrifices."

"Yes, I am willing to do what I can without too much inconvenience, from thankfulness that our own children escaped." "Inconvenience! I think if much inconvenience would shorten the slavery of these poor things a single week, I would undergo it. Inconvenience! They must find it very inconvenient to be slaves, and we ought to sympathize with them and their afflicted mother. We will raise all we can at once. You can give, not a few dollars, but a few hundred, without 'too much inconvenience.' It will only do you good to open your heart wide, and your hand too. I will beg for them. A picture shall be made of the brother—with nothing on but trowsers—chained to a galley oar; and the sister working in the fields in the sun—without shoes or bonnet, and with very little clothing—and I will

go round with it to make collections without delay." "Well, wife, perhaps you are right. I do not know as we should hug our paltry dollars so much, when misery can be relieved by them." "Hug them! I think they would scorch us if we did. Why all will soon be burned up. My dear husband, we must be more like God, and know the delight of doing good. I have been thinking, since this has taken place, of the millions in slavery, both soul and body, to Satan in heathen lands, who are carried down one after another by him every day, and every hour, and every minute, perhaps, to the dungeon of despair, and I think we ought to have more of the spirit of Jesus, who died to save them. I am almost ashamed of being called a Christian—which means being like Christ—while I am so little as He was."

Now will any one say that this good woman felt too strongly for the young persons thus enslaved, or was wrong in thinking, if she thus cared for her neighbors, she ought to care also for the heathen? Sure it is if we would know the true use of money, or time,

or influence, or any power we have, we must be like the Lord Jesus, "who came to seek and to save that which was lost."

An English bishop, in one of the colonies, in a printed journal says, "I read the following passage upon a scrap of an American Missionary Intelligencer, which I had picked up somewhere on my travels. It was the report of a colporteur, who was describing to his employers the manner in which he conducted his ministry, entering first one house, and then another, and distributing according to the necessities of each. In one, for instance, he would find the people careless and negligent in divine things, and then he would talk to them about the heathen, and what would become of them; and would ask them what would become of themselves. If they lived like heathen, they would perish like those heathen, and their children, about whom they thought so much, would twine about them, like creepers on a gnarled oak, and they would burn—burn—burn on forever."

"Here is another passage from the correspondence of a missionary. Speaking of the heathen,

the writer says, 'Every hour, every moment they are dying; and dying most of them without any knowledge of the Saviour. On whom now rests the responsibility? If you fail to do all in your power to save them, will you stand at the judgment guiltless of their blood? Said a heathen child, after having embraced the Gospel, to the writer, 'How long have they had the Gospel in New England?' When told, she asked with great earnestness, 'Why did they not come and tell us before?' and then added, 'My mother died, and my father died without the Gospel.' Here she was unable to restrain her emotions, but at length wiping away her tears, she asked, 'Where do you think they are gone?' I, too, could not refrain from weeping, and turning to her, I inquired, 'Where do *you* think they have gone?' She hesitated a few moments, and then replied, with much emotion, 'I suppose they have gone down to the dark place—the dark place. Oh, why did they not tell us before?' It wrung my heart as she repeated the question, 'Why did they not tell us before?' "

The bishop enters his protest against this view of the condition of the heathen, and adds, "Why, if such be indeed the condition of the heathen world, how can a Christian comfortably eat butter with his bread, ride in a carriage, wear a fine nap upon his coat, or enjoy one of the commonest blessings of daily life? What a monster of selfishness that man must be who could endure the thought of ease or enjoyment in body or soul for himself, while such was the possible destiny of so many millions of his fellow-men, simply because they knew not, had not heard of that Name of love, and the hope of life eternal."

The case as stated by the bishop, is certainly very strong, and it would seem impossible that Christians could be at ease if they thought the heathen perishing, at least through their neglect. But are they not perishing? Compared with the inhabitants of this land, they certainly are, even if there be no future world; and if there be an eternity of misery for the unholy—and most of them are such—what language can describe the perishing state of these never-dying souls? Will any then say, "Be it

so that they are perishing, it is not through our neglect?" Yes, if you are not doing all in your power to save them. All things are ready on God's part, and the failure is with his people. If you are not straining every nerve to the last hair's breadth of effort, to send them the Gospel, by giving of your substance, or your children, or going yourself, and also agonizing in prayer for them, their misery will lie, in part, at your door; and the blood of souls may be found in your skirts.

Our blessed Saviour said, to the Father, in praying for his followers: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." If then this knowledge be life eternal, does not the want of it expose the heathen to death eternal? Christ also said, "But he that knew not his Lord's will, and did commit things worthy of stripes, shall be beaten with few stripes."

There is something inexpressibly affecting, if we could properly understand it, in the fact that the heathen are perishing through the neglect of the Church—that Christ has done all that He can do for them consistently with

his perfections, and now waits for His people to do their part; and that, while He thus waits, "the god of this world" continues his cruel reign, souls are lost, and the Saviour yearns to see the travail of his soul, and to be satisfied. Oh, where is to be found the sympathy that there ought to be with Him in this travail of his soul for a lost world? Where is there that constraining love for Him, that absorbing, transforming affection, which all should feel? Where is there a proper regard for his glory, a proper sense of stewardship for Him, a hearty and unreserved obedience to his command?

Here at least we come upon solid ground. There is no debating as to the *duty of the Church*, and the consequent duty of every member, to send abroad the Gospel. It is not left to our perverted judgment as to its necessity; or to our weak sympathy, or cold love for the bodies or souls of our fellow-men. Our Saviour has settled the point of duty, and with it, of course, the point of privilege; and we can have no claim to be called his followers if we hesitate in obedience. The spirit of missions is in no sense a super-addition to

Christianity—it is an essential part of it. It is the very spirit that brought its founder, the first and great Missionary, into the world. It is his spirit; and “if any man have not the spirit of Christ, he is none of his.”

We are only stewards of God’s bounty, and all that we have, we have received from the Lord Jesus with the solemn injunction, “Occupy till I come.” “Ye are not your own, but bought with a price.” “It is required of stewards that a man be found faithful.” But after all that has been said about stewardship—and the general admission of Christians, in words, that they hold the Gospel and every thing else only in trust—there is reason to fear that it is often only in words the admission is made, and that many use their substance, and all their talents, as though they were their own, without asking of the Lord how to employ them, or duly considering their obligations “to do good and to communicate.”

Perhaps the idea of *duty* is too cold, though it should not be so, to the real believer; to one who loves his Lord and Master more than money, more than children, more than health,

more than life. Such a one will only ask the Lord, "What wilt Thou have me do?" There no other question. I feel that all I do, takes hold on eternity—that I am here just shaping my never-ending course, either upward or downward, and that what I do or omit to do, must also affect the eternal state of others. I wish to keep my eye on the cross, and to be crucified and risen with Christ, to live for Him, and to be willing to die for Him. All that I can do, is too little for the love which fills every fibre of my heart: love to Him, and love to the souls that may become jewels in his crown. To gain the least holiness, to make the least advance in the divine life myself, or aid others to do so—to reflect one ray more of the glory of my Redeemer, I would give all I have of earth. Oh, what is all that I call my own here, in the light of eternity—how will it appear on a dying bed—where will it be when the world is on fire? Jesus, Saviour, Thou hast only to show me my duty, and I will at least strive to do it. Only give me grace, and I will obey all thy commands joyfully, and seek to follow the least intimation of thy will,

though it be to suffering and death. I count not my life dear to me; I count all things but loss, that I may win Christ. I am willing to be "bearing about in the body the dying of the Lord Jesus," to take up my cross, to die daily, to fill up that which remains behind of the afflictions of Christ, in the flesh, for his body's sake, which is the Church; to remember that Christ pleased not himself, and to have all possible fellowship with him in his humiliation and suffering, and to be made comformable unto his death, if thereby I may, in the least, aid him to see the travail of his soul, and be satisfied.

Such will be the feeling, in view of duty and privilege, of every one in whom "Christ is formed the hope of glory." And what more can be needed in the work of missions? The Christian reads the declaration, "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live;" and he says, I will do what I can that he may turn. This shall be my chief end, that my life may not be a failure. I will put on the Lord Jesus; I will

try always to realize his union with me to have a sense of a present deity.

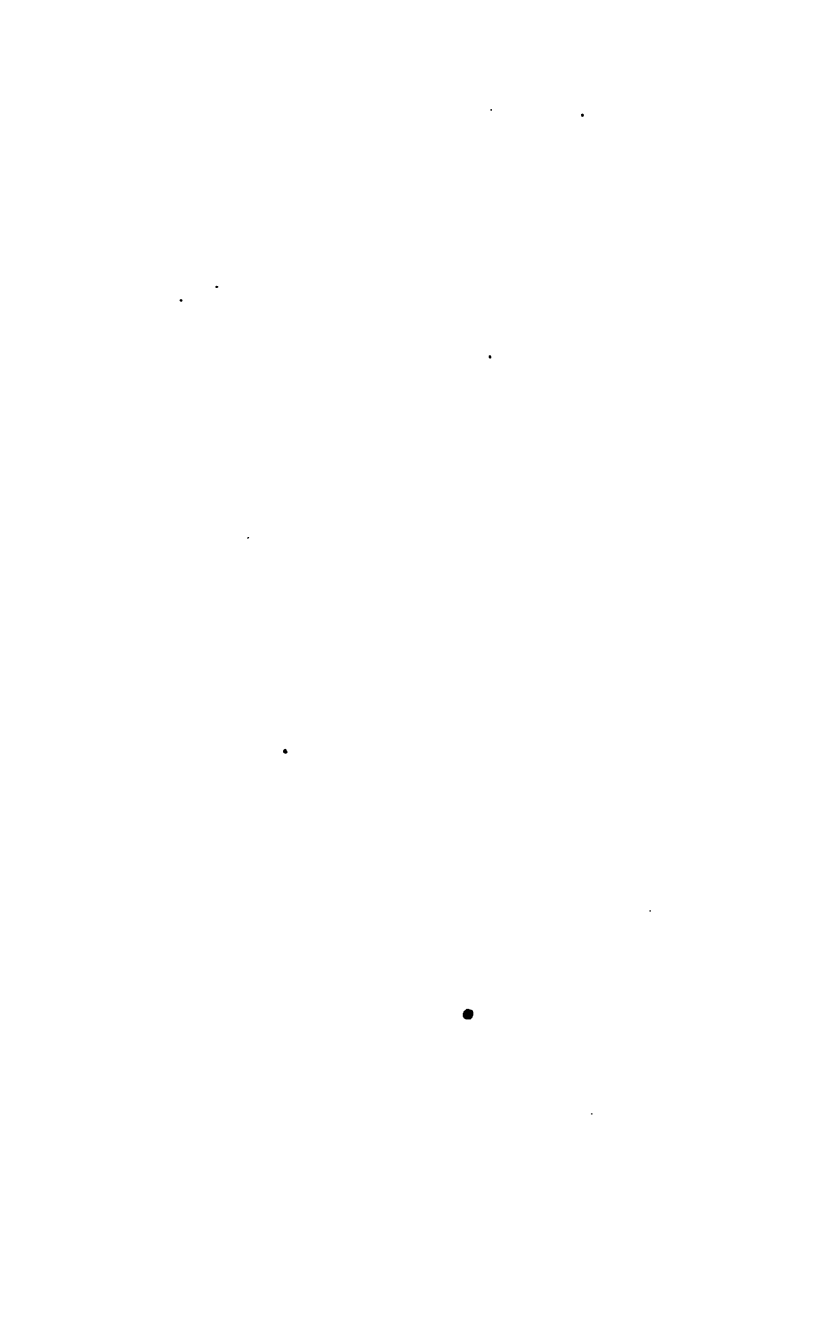
When this shall be common among Christians, they will, in truth, live for Christ and for the conversion of the world ; there will be no more need of urging, that most important point, regular *systematic benevolence* ; giving and laboring, and praying on *principle*, and not from impulse, not from excitement, or only under the influence of success ; as showing that the Church cannot do without missions, because that sending the life-blood of the heart thus in circulation maintains life—its healthy circulation—and that the reaction of this form of benevolence abroad, is necessary to the greatest prosperity at home. Then the question will be, not “What must I give?” but “What may I give?” not “What must I do to satisfy conscience?” but “What *can* I do to satisfy my unquenchable love? What will my precious Saviour accept? How can I spread abroad the fragrance of that *Name*, which is as “*ointment* poured forth.” How shall my own soul be filled with its fragrance? How shall all my affections be saturated with the per-

fume of the divine attributes constantly overlying and surrounding, and permeating my heart of hearts? How shall I, by the imitation of Christ, who went about doing good, in works of usefulness, and by obedience to the command, 'Be ye therefore perfect, as your Father in heaven is perfect,' become a partaker of the divine nature; and know something of the delight which God himself has in benevolence?"

This will be the result of a right view of every Christian's duty and privilege. He is not his own, but bought with a price. There is no evading this reasoning; and here, taking my stand, I call upon all that feel, and have the witness in themselves, that the religion of Christ is not a fallacy, and assuredly believe that heaven is not an illusion, nor hell a mere bugbear, and that a never-ending eternity of happiness or misery is a great reality, to do all in their power to send the glad tidings of salvation by the cross of Christ to the ends of the earth.

"Waft, waft, ye winds, his story,
And you, ye waters, roll,

Till, like a sea of glory,
It spreads from pole to pole;
Till, o'er our ransomed nature,
The Lamb, for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."



HINTS ON INDIAN MISSIONS.

THIS subject, in reference to Christians in America, should begin with the consideration of the previous question, whether they have any personal concern in it. As India is a part of the "inheritance" promised to Christ by the Father, and as his command to his disciples, "Go ye into all the world, and preach the gospel to every creature," is binding upon his disciples in America, as well as in Europe, it must be presumed that they have a responsibility in regard to the evangelization of India, unless they have a dispensation to the contrary—unless they can show reasons why the field should be occupied exclusively by others.

It may be granted that India has higher claims upon Great Britain than any other part of the Christian world, because under its polit-

ical control; and also that the churches of that kingdom have some facilities for operations in their own possessions, which others have not. But unless the Christians of Great Britain claim the work of regenerating India as their own, and are also equal to the task, others should not be excluded; nor are they excluded. Americans and Germans work side by side with British Christians harmoniously and successfully. It would be a narrow spirit that should forbid it, inconsistent with the genius of Christianity, which knows no political relations; nor are the disadvantages of foreigners—so to call them—in India, so great as may be imagined, compared with British Christians. The Germans, especially, receive countenance and pecuniary support in full equality, perhaps, with any denomination from the governing country, if we except those of the Church of England, whose members contribute perhaps four fifths of all that is given to the cause of missions in India. The members of this Church, though they generously aid all faithful missionaries, contribute usually most bountifully to those of their own denomination.

India then, is a fair field for the Christian enterprise of the American Church ; and though it may be that some other parts of the world have stronger claims, as more peculiarly adapted to laborers from America, there are no claims which shut out and exclude those of India.

INDUCEMENTS OF THE FIELD.

It is an immense and glorious country, whose resources have scarcely begun to be developed, and there is room enough among the one hundred and thirty millions of inhabitants, still heathen or Mohammedan, for the exertions of every Protestant country. Being under a liberal Christian government, ready to protect not only the missionary, but his converts, it affords facilities for permanent operations, in any and every department of missionary labor, not found in any other heathen country. In this remark, of course, Burmah, so far as occupied by the English, and Ceylon—both of which, in an extended sense, come under the name of India—are included.

A great part of India has also a dense pop-

ulation, easy of access, and in a comparatively healthy climate. The missionary is not obliged to seek a flock thinly scattered over extended territories, as in Southern Africa; or in unhealthy, life-destroying swamps, as in some parts of Western Africa. There is also a great variety of temperature and climate to suit different constitutions; and the sanatoria, found in different parts of the hill-country, both north and south, afford opportunities for the repair of debilitated constitutions, at least under some forms of disease, without the expense of a sea-voyage. At suitable times, moreover, the missionary can, without much difficulty, revisit his native land, which it is generally good economy to do—for the invigorating of the body, mind, and spirit—once in twelve or fifteen years. It is true that India is not more favorably situated, in this respect, than some other large portions of the heathen world—as China and Africa—but it is more so than many of the scattered islands of the great Pacific Ocean, which are yet considered favorable fields for missionary effort.

In comparing India with Southern Africa,

it has the advantage in a population not only more dense, but much more advanced in civilization ; and if it be compared with the parts of China under British protection, its languages are more easily acquired, which, with many, must be an important reason for preference. No missionary can fully magnify his office, unless he has acquired the language of the people to whom he ministers, and the acquisition of almost any of the oriental languages—differing wholly in genius and structure from the occidental—so as not only to read it, as the dead languages are read, but to write and speak it freely as a living language, by which principally he is to make known the Gospel, is no slight attainment. It is one not made, even in India, by every missionary.

OBSTACLES.

In regard to the obstacles to be overcome in India, they are doubtless greater than in many—perhaps most—other missionary fields. But this should only make any success attending the effort the more prized, and not lead any one for a moment to withhold his utmost ef-

fort. It is a part of the province, given to our Saviour as a reward for his agony and death, and is to be subdued for him; no matter what difficulties obstruct the enterprise.

1. There is caste, which is not found in the same form in any other country. It is an obstacle, greater than idolatry itself, to the progress of that religion which teaches all men to love as brethren; which knows no distinction of high or low, male or female, but requires all to consider themselves members of one body, whose head is Christ. This is a hydra-headed monster, which not only lives, when one head after another is cut off, but pushes out new heads in place of the old; and can be fully slain only when consumed in the fire of divine love, kindled by the Spirit of God.

2. There is an hereditary priesthood. This is unknown elsewhere, except among the Jews. Its influence, as a barrier to the progress of Christianity as a universal leveller of all such distinctions, is almost insurmountable. The brahmans are earthly deities to the Hindus. In some respects they are considered superior even to the gods. It is a common saying with

the people, "the muntras control the gods; these muntras are under the power of the brahmans, who repeat them; the brahmans, therefore, are superior to the gods." Now it is a class so revered—a class possessing hitherto nearly all the learning and offices in the country, and much of the wealth—whose craft is in danger. Their opposition is most formidable.

3. There is also a very ancient and much revered literature, which is fully saturated with brahmanism. Not only are there the four Vedas, supposed to be given by Brahma, countless ages since, which form the foundation of their system, but six shasters, embodying and affecting to sanctify medicine, law, and other branches of science—which are all supposed to be matter of revelation from the gods—and eighteen Puranas, containing the exploits of the different gods, with a description of the different shrines where their images are worshiped. Thus the Skanda Purana contains an account of the birth and actions of Skanda, the second son of Siva, and a highly exaggerated poetical description of

Conjeveram, and the country on the Palar river; which was the scene of some of his exploits, and the site of a celebrated shrine for his worship. There are, also, two epic poems of great length, and considered masterpieces of composition—one called “the Ramayanum or history of Rama,” one of the incarnations of Vishnu; and another, “the Baghavathum, or fifth Veda,” containing an account of the wars between the Pandavas, and another branch of the same divinely descended race. Now all these, and numerous other writings, as the “Ved-ang’as,” and especially the “Up-angas, or Upanishuds”—abstracts of the Vedas, or commentaries on them—are supposed to be from the gods themselves; and to have the character of sacred writings, revered by the devout Hindu in the same manner as the Bible is by Christians. The greater part of their literature is, in their view, inspired; and exerts over them a commanding influence.

4. Custom is also omnipotent with the never-changing Hindu. In almost every thing he is the same that he was three thousand years ago. He is the bond-slave of

habit, which takes its shape from custom, and never dreams of doing or thinking differently from his remotest ancestors. Such a change as is implied in becoming a Christian, is not to be thought of for a moment. You might as well ask him to fly to heaven as to reach it by becoming a Christian.

5. Apathy lends its aid to the obstacles to be overcome. There is certainly a *vis inertiae* about the Hindus, which renders them, generally, as inaccessible to argument as a bale of cotton wool, well pressed, is to a pistol-ball. Their maxim is, "It is better to walk than to run, to sit than to walk, to lie down than to sit and sleep is the best of all." Except as pressed by want, or excited by a prospect of worldly gain, they are generally indisposed to exertion, bodily or mental. When even present worldly good has little power to rouse their energies, it is no wonder that a distant and spiritual benefit or harm, gain or loss, does not easily interest them. They walk by sight, and not by faith; and even sight is inoperative with them, generally, to long-sustained and difficult effort.

6. Belief in transmigration operates unfavorably to the reception of Christianity. However absurd this doctrine may appear to western minds, it holds an almost universal sway over all the eastern world. It is true that the common Hindus do not seem to expect to be born again as dogs, horses, cows, serpents, etc., or even as men and women, or among the lower animals, with any such definite expectation as seriously to influence their practice, yet the doctrine is taught in their books, and is so far accepted as to confound all correct ideas of a future state of rewards and punishments. They have, therefore, very little fear as to the condition of their souls after death. The doctrine of the metempsychosis helps their learned brahmans to say why there are differences between men here by birth. They account for one being born blind, or deaf, or otherwise defective in body—while others are perfectly formed—by tracing in this defect the sins of a former birth. They say that otherwise God would be unjust in making the difference. That such difference does exist is a proof of the doctrine, and the

doctrine goes to prove the truth of their system.

7. Belief in fate, is another obstacle. This is, in a sense, universal. Next to the Moham-medans the Hindus are, perhaps, the greatest religious fatalists. The doctrine is connected with that of transmigration. They suppose that in each successive birth of the soul, an account of good and evil deeds is kept, which is balanced at death, and according to the balance is the fate written in the head by Brahma; the sutures of the skull indicate this writing, and, except so far as common sense counteracts the belief, every one fancies that he is obliged to work out his fate. If it be his fate to steal, or commit murder, or do any other crime, he can not avoid doing it. This blunts the moral sense, and renders all religion, in a measure, unnecessary.

8. The ease with which sin is atoned for, makes the offer of salvation, by Christ, nugatory. We do not need such a Saviour, because we can save ourselves, would be the reply of most, if spoken out. Their sense of guilt is usually very little, and whatever they

may at times feel, they content themselves with thinking that alms-giving, or bathing in sacred waters, or presents to the brahmans, or austerities, or some other "bodily exercise," will do away with all sin. They have, therefore, little fear of the consequences of sin. Indeed, strictly speaking, they do not know what sin is, in the Scripture sense. Sin is with them any natural or moral evil. It is deficiency. A cow is a sinner, because it cannot reason and talk like a man. A diseased man—as a leper, or one blind, or deaf, or deformed, or one poor and an outcast is a sinner—not only because these defects indicate that he sinned in a former birth, but these defects themselves make him a sinner, one wanting some good. This involves no proper idea of guilt, and does not prepare the way for the reception of the Saviour.

9. Their religious festivals attach them strongly to their system. These are very numerous, and are all holidays for young and old, male and female. There is little, perhaps, in most of them, to attract a more refined people; but as the great processions at the temples are

generally at night, the gaudy decorations of the immense cars on which the idols are placed, show to advantage by the glare of unnumbered torches, blue lights, etc., with the help of fire-works and noisy, though discordant, music. One looks at a little, unadorned stone, brass, or even golden idol, and wonders how it can be an object of worship. But we must place ourselves in the position of the Hindu who has from earliest life been taught that the image represents his god; and that when duly consecrated by the brahmans, it is, the real abode of the deity. When worshiped in a private dwelling, as were the penates or household gods of old, a niche is assigned to it after the manner of the Romanists with the Virgin Mary and the saints. It is also decorated with flowers, jewels, and fine clothing.

In the public processions, the god may be small, and perhaps only of brass, but it is placed under a canopy, on the turret of a sumptuous car, drawn by thousands of votaries, and is covered with garlands of flowers and jewels. It is fanned by surrounding brahmans—who also burn incense before it—and worshiped

by the immense multitudes on all sides by lifting up of the hands, prostration of the body, and perhaps rolling after the car. There is something in all this very imposing and impressive, and to a Hindu very captivating. He loves display and a religion of form. The festivals answer a double purpose: that of worship and that of diversion—the latter greatly predominating. A religion bare of such sources of amusement, has no charms for him.

10. The immense pagodas which, like that of Juggernaut, attract pilgrims from all parts of the country, are also a source of great strength to their system. Many of them in Southern India, as those at Conjeveram, Chillumbram, Seringham, Madura, and Ramisseram, are, like those at Benares, the most sacred spots in the country. They are very ancient shrines, and can boast of towers some two or three hundred feet high, choultries supported by granite pillars to the number of one thousand to each choultry, and gateways faced by granite slabs, standing thirty feet high, and being four or five feet square. All the structures are immense buildings; strong enough for forts,

and they seem designed to last forever. The Hindu points with pride to these impregnable piles, and appears to think his religion equally impregnable, and that to attack it, is as if one should try to beat down the pagodas by pushing at them with his arms, or knocking his head against their walls.*

Under all these circumstances of difficulty, and many more that might be mentioned, the obstacles to the progress of Christianity in India must be considered greater than in most other countries. The Hindu system is so contrived and fortified, as to be very difficult of attack. It is a master piece of Satan, and with the exception of Mohammedanism and

* The outer wall of the Pagoda of Seringham is one mile on each side, or four miles around, and there is on each side, in the middle, a gateway through a tower, called a gowbram, say two hundred feet in height. There are seven other walls, decreasing in size, one within the other, with gowbrams in a line on each of the four sides, and the innermost walls inclose a square area, in which is the principal temple or pagoda, a sacred tank, and a thousand-pillared choultry. The principal image in this temple is of Siva, and of solid plates of gold. It is sixteen feet in height, and, of course, of immense value. Some five thousand brahmans are supported at this temple, and the jewels it contains can hardly be estimated.

Romanism, which, from having a greater admixture of truth with soul-destroying error, are even more difficult of successful encounter—it stands prominent as one of the greatest bulwarks of error which the world presents.

But is it therefore to be avoided, and left standing in its strength, because the conflict is easier in most other parts of heathendom? Rather should the Church concentrate some portion of its most powerful energies on such strongholds of the enemy, and—as will be hereafter shown—instead of giving up the contest at any point, bring the more force to bear upon it; the more in proportion as there is more opposition. We need not, indeed, attempt to take well-fortified, granite forts, with the same weapons which might be successful against mud walls, or attack a Sevastopol in the same way as a Burmese stockade. The condition of different parts of India may require some variety in the forms of operation; and the obstacles to be overcome there, compared with most other parts of the world, call for all the appliances which the Church can bring to bear upon them.

PERSONAL DUTY.

“Ought I to go to India as a missionary?” It would be better perhaps to vary the question and ask, “Ought I not to go? Can I give a good reason for not going? Some ought to go, ought I not?” Or why not say, “May I go? Some are permitted to do so, may I have the privilege?”

A soliloquy like the above may occupy the thoughts of youthful believers of either sex, as their hearts glow with love to Christ and to souls, and with an ardent sympathy with the Saviour in the travail of his soul for a lost world. Such a one, remembering the declaration, “Ye are not your own, but are bought with a price,” will ask, “What can I do for him who has done so much for me, whose I am, and whom I am bound to serve? My property, my time, my influence, my whole self, I dedicate to Christ, to be employed, as it may please him, in extending his kingdom. He has made an all-sufficient atonement. He has provided the means of salvation for the perishing Hindus as well as others, but they know it not.

He has done all that is consistent with his perfections to save them; his language is, "What could have been done more to my vineyard, that I have not done in it?" There is something to be done which He cannot do, and it must be done by his Church, of which I am a part. Should I not consider well the declaration in Prov. xxiv. 11, 12—"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain, if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Surely I ought to bear in mind the great end for which I came into the world, and inquire earnestly how I can best serve my generation by the will of God. There are various occupations in the world, and various duties to be performed. Many must till the ground to provide the means of subsistence for all; some must be mechanics, some may properly be merchants, some lawyers, some physicians, some ministers of the Gospel at home, some statesmen, etc., etc., and

some ought, no doubt, to be missionaries abroad. Among all these, and other important occupations, am I called to the latter service, and if so, have I a special call to India?

WHAT CONSTITUTES A CALL TO THE MISSION-
ARY WORK.

1. It may be safely affirmed that one of the constituents to such a call must be an earnest desire. It may be one of early origin, indulged only at intervals, without any visible prospect of realization, or it may be newly and suddenly awakened by some providential occurrence, or perhaps by the influence of the Holy Spirit upon the heart, in connection with reading or hearing the Word of God, receiving missionary intelligence, or by some other means. It does not follow that all who may have a desire for the work are called to it. There may be hindrances which would control, and ought to control, such a desire. But no one can have evidence of a call, who has not a desire. Perhaps he ought to have. There may be no better excuse for him than for others,

who do not seek to excuse themselves ; but if he has it not, he has not yet a call to go forth to the heathen. There must first be a "willing mind," a missionary spirit. The Moravians, who, as a body, are missionary, and of whom many are prepared to go abroad if necessary, accept none for the work who have not a strong predilection for it. No person can expect to excel in any profession which he does not like. Nehemiah said to the Jews employed in rebuilding Jerusalem, "The joy of the Lord is your strength." The principle is universal. If there be not delight in an undertaking, it cannot be expected that difficulties will be properly met and overcome, and the undertaking successfully prosecuted. If it be an enterprise, as in the case of missions, of the greatest possible difficulty, there must be an earnestness and even enthusiasm in its prosecution to ensure the wished-for success. A high sense of duty should, indeed, be conjoined with this to give it consistency and permanence ; but the duty must be felt to be pleasant, and not irksome.

Perhaps it may be said, if the heart be right,

every duty is pleasant. So be it. If the love of Christ constrains, it is enough. If that love fills the soul as it should, there will be a burning desire to bring all to love him, and necessarily, if it be possible, to bring the Hindu to his cross, that Christ may be glorified, and the poor idolater saved.

2. There should be ability, that is physical or moral adaptedness to the work. Health, or the prospect of it, is of the first importance. Nothing can be expected of a missionary who has not vigor to apply himself to the language of the people to whom he is to minister, and having obtained it, to use it for their benefit. Nor can much less be said in regard to his wife. So much, indeed, may not depend upon her, but if she be feeble, she will often rather hinder than help him. At the same time, in regard to both, it is not so much robustness of constitution, as adaptedness and pliancy, that is required. The climate of India generally, is by no means unfavorable to most persons; but some are better adapted to it than others. No one of a remarkably delicate, nervous system and great excitability, can expect health

there. Nor is its climate generally favorable to those of a very sanguine or a bilious habit. Those suspected of a tendency to consumption would be safer, to say the least, in India than in America. Where the symptoms are developed they should not go—they should not thus cause expense to a missionary society, though their going might be rather favorable than otherwise to themselves. As the best constitution any where is not that which may appear the strongest, but that which has the greatest restorative power, so those who most easily rally again after illness, are best adapted to India. The opinion of really intelligent physicians should be asked.

As physical ability is necessary, so also is moral. Though there are various labors to be performed, and persons of various qualifications may find work, it is not desirable to send those so far who can do but little—whose moral calibre is too small to effect much. Agents for the minor employments of a mission can usually be found or raised up, on the ground. The idea that those who can do little at home will answer for the heathen of India,

is a mistake. None are too highly endowed for the work there, in some of its departments. No doubt there are those who are so peculiarly qualified for important posts at home, that they ought not to go abroad, if such posts cannot be filled except by them, but not because there is not in India a field adequate to their abilities.

If any, from their own consciousness of possessing superior abilities, or from the opinion of partial friends, are ready to think the work is too small for them, they have only to consider it was not too small for Peter, or Paul, or Carey, or Henry Martyn. Let him choose his employment to correspond with his capacity. Is he a linguist, here is full occupation—in addition to preaching in an oriental tongue—in the work of translating the Scriptures, or translating and writing the many books needed for schools, and to form a Christian literature for the native church. In most places almost every thing is yet to be done, and no talent is too great to lay the foundations of the native church for all time. If any one will duly consider the obstacles he has to encounter, the antagonists he has to meet with, in

the Brahman and learned Hindu Sastri, he must either be a very uncommon man, or have an overweening opinion of himself, if he thinks the contest below his powers. Were he to confine himself to the most simple form of missionary labor, preaching to the adults in the streets and houses, and wherever he might find them, he need not be afraid lest the work should not tax all his powers, and employ, in some form or other, all his talents. One of the most accomplished men known to the writer, who holds a scholarship of one of the universities in England, is employed as an itinerant preacher to the natives, and he who might perhaps in England have aspired to a bishopric, is content to be a missionary.

A facility in acquiring languages, a readiness of adaptation to circumstances, capacity of improvement rather than mere acquisition already secured, a well-trained rather than fully stored intellect, the power of learning in preference to some fixed amount obtained, and, above all, common sense, are desirable; but except the first, need not, perhaps, be insisted on for the foreign missionary more than for the

minister at home ; and the same remark would apply to almost all the moral qualifications.

A very useful missionary, who has now been nearly twenty years in India, and has acquired a good and practical knowledge of one of the vernacular languages extensively spoken, came out to the country with only the training of a saddler.

As the subject of qualification must, however, be considered at some length, in speaking of preparation for the work, what is already said, may perhaps suffice in determining a call to it.

OPPORTUNITY.—This may be, in the case of a female, an invitation from a missionary to accompany him as a wife, or an opening for her to go single to occupy some specified sphere of usefulness. In general, it is not desirable that a young lady should go to India, unless some family is prepared to receive her and give her a home, or some post is vacant which she is needed to fill. Undoubtedly the society in England for the promotion of female education in the east, has done much good by sending out suitable persons, even when they had no definite work to give them, for they

have thus provided suitable wives for many missionaries needing them ; but this could not be imitated to any extent in America, and young ladies sent out single, without a protector and a definite object, might be exposed to many annoyances. But when invited to go as a missionary's wife, or to occupy some important post as a single laborer, it is certainly a call in providence, which should be well considered. Nor should parents or other relatives interpose between the subject of such a call and her Saviour, except by way of advice. The mother even, if she has dedicated her daughter to the Lord in sincerity, cannot step in and reclaim her, if there be reason to think that He called her. No such reserve was made in the dedication. The mother did not say "Take this, my daughter, she is thine and not mine ; but do not send her away from me on a mission to a distant land. Take her, but preserve her alive, and keep her near me, in my native country, and cause her to be comfortably settled here, or I cannot dedicate her to thee ; or, send her away from me, if it be thy will, but do not send her

over sea or to savages." No, Christian mother, this was not your dedication, it was without reserve, or it would have been a mockery, and you cannot make conditions now. Study only to know what the will of the Lord is, in regard to your precious child, and do that cheerfully, or you withhold from God his own, and must suffer the consequences of this sacrilege, perhaps in the early loss of what you cannot voluntarily resign. Whosoever keepeth back part of the price, as did Ananias and Sapphira, must expect some judgment. Instances have occurred in which a daughter has been kept back from a mission, only soon to die at home.

In case of a man, the opportunity may be not only a freedom from engagements, which would prevent his going, but a providential opening and invitation. There may be sufficient reason at any time for his instituting the inquiry as to his duty, and every candidate for the ministry must do so at some time in a solemn manner, and settle the question so as to satisfy his conscience, if he would have peace in after life; but there are some seasons

when, from the general want of laborers, or from the uncommon necessities of some mission, or, it may be, the visit of some missionary or other agent in the work, there is a special call in providence to take up the question of personal devotement to a foreign mission. Let such an opportunity be considered as from the Lord, and treated accordingly; and let every one presume that, inasmuch as many are needed abroad, and few are willing to go, there is a providential call upon him, unless he can show good reason to the contrary.

QUALIFICATIONS.

In thus speaking of a call to the work, I have adverted briefly to some physical and moral qualifications, which of themselves may constitute a presumptive call. Whether natural or acquired—as being already possessed—they form a preparation of condition for the work. There are others which, if not already possessed, may be acquired or cultivated. The present want of them, therefore, whether more or less important, should not be

considered as excusing any one from the undertaking.

1. *Ardent Piety*.—This is most important, for without it the missionary—no longer surrounded by those who love God, or aided by favoring influences from without—may find himself too much inclined to halt in his religious course. Most persons, moving with the current of public opinion in a Christian land, kept in countenance by those around them, and shielded in the warm bosom of the Church from all chilling blasts, know little how much of their piety is adventitious—the piety of circumstances.

Let them be stripped of these aids—let them find themselves called to contend against public opinion exposed to the ridicule and mockery of the open enemies of their God and Saviour, and they will also find themselves much less efficient soldiers of Christ than they had supposed. Without ardent piety in the heart, the exertions of such would be likely to diminish; and especially would this be the case of any one who should be much alone in his field, and who, if he faints, has no one to hold him up.

It is generally supposed that the situation of a missionary to the heathen is peculiarly favorable to growth in grace. If he be a true man, who has renounced home and country for Christ's sake, and is not actuated by any romantic or ascetic views, or by love of change, or desire of distinction, his circumstances are in some respects favorable. He is relieved from undue care as to his pecuniary support, he has no longer any competition with others for place or salary, he is removed from scenes of party and denominational strife, he is, or ought to be, in a good measure dead to the world; but he carries with him the remains of his depraved nature; he can find, if he seek them, opportunities for controversy with his brethren or others; the climate, or ill-health, or other circumstances may expose him to indolence; want of success may discourage him; and the great enemy—into whose strong-holds he has ventured—may attack him with such fiery darts, that without the shield of faith, vigorously upheld, he will be staggered in his course, if he do not fall. Swimming against the stream, and without aid from others, if he

has life in himself, and daily and constantly looks to God for strength, he will make progress; and the circumstances most unfavorable will be turned to good account, by leading him to trust more implicitly in the Lord, and to cease from man. Being cut off from other help, and shut up to dependence on Divine aid, he may truly walk by faith. But if he be dead or asleep, he will be carried down the current, helpless of progress for himself, in the right direction, and useless to those to whom he was sent.

2. *Zeal, or earnestness of purpose.*—The missionary should be an earnest man. There is enough, undoubtedly, to make him earnest, but he must cultivate this spirit, that he may magnify his office. There is no occasion for making the work of a foreign missionary so peculiar as to exclude from it persons of common zeal, supposing that the love of Christ really constrains them, and that they have a zeal for God—and not some lower motive—in entering the ministry; but it must not be concealed that there is this peculiarity in a foreign mission, that it shows what men are more than

most positions at home ; where want of earnestness in a minister may be remedied in part by that of his elders or deacons, or other members of his church. Active habits, arising from true zeal for the honor of God and the salvation of souls, are most important in a missionary.

3. *An accommodating disposition.*—By this is not meant a softness which prevents one from forming and expressing an opinion contrary to others. On the contrary, self-reliance and decision of character are very necessary in one who must often be left to settle very grave questions on his own responsibility, and cannot have the help which ministers at home may have from their fellow Christians—having none around them but heathen and mere babes in Christ—but it is meant that there should not be a dogged, crotchety, and impracticable temper. Such a crooked stick as will not lie straight, nor even keep its place, however laid, but turn up some corner whenever pressed, is not fit for the missionary pile. At the same time a sense of some deficiency in this respect, or conviction of the want of good

temper, should not discourage any one who, mourning over his short-comings, endeavors to correct them at the foot of the cross. "What is crooked cannot be made straight" in one's own strength, or by others; but "what is impossible to men, is possible with God."

4. *Cheerfulness of mind.*—Too much stress need not be laid upon this. It is only necessary that a melancholy habit, or giving way to depression of spirits, be guarded against. A misanthropic missionary is an absurdity. His very calling supposes that he loves his fellow-men; and the more of a tender, loving, genial, sunny spirit he has, the more useful he is likely to be.

There are some, however, who are melancholy, not from sourness of temper, or want of interest in the happiness of others, but from desponding views of themselves, and of their own acceptance with God. Surely this can be remedied by faith and prayer. It must not be indulged. A great part of the duty of a missionary is to give his testimony for Christ. He is a witness. He must speak of that which he

has "tasted and handled of the Word of Life." If he cannot, he can do but little. His words will fall powerless upon those who know not God, if they come not from the heart, and if he cannot say, "I know in whom I have believed." A little boy, when ridiculed for worshiping an unseen God, said, "You worship a god whom you can see, an idol made by hands, but we worship the God whom we cannot see, because He is a Spirit, but who made us and all things." The Hindu says, "Show us your God," and asks, "Have you seen him?" The missionary must be able to say, "As He is a Spirit, I cannot show him to you, as you show your dumb idols, which have no spirit; but I have seen him by the eye of faith, and you, too, may see him when the eyes of your understanding are opened." He must, therefore, seek the "full assurance of faith." The trumpet in his hand must not give an "uncertain sound." It is still much as it was when our Saviour said, "According to your faith be it unto you."

Cheerfulness is important, as it gives birth to a hopeful spirit, which tends to counteract the

depressing influences too often affecting the missionary in his work. A habit of looking on the bright, rather than the dark side of things, is to be cultivated—at least, of taking a perfectly fair view of them in the light of reason and of Scripture, of remembering that the work is the Lord's, and of hearing the voice which still says, "What art thou, O great mountain, before Zerubbabel? thou shalt become a plain."

5. *Humility*.—As a fundamental grace in the Christian character, wonderfully displayed by the first and great missionary of the cross, the Lord Jesus Christ, this is in every respect important; but I would speak of it particularly as opposed to ambition, or a desire of pre-eminence, rather than to pride. We may take it for granted that one who is anticipating the missionary work, or already engaged in it, is convinced that he should not give place to vanity. It is wholly opposed to all proper views of such a work. Also, that he is not knowingly governed by pride. But through the selfishness which all have, and the effect of that emulation which is usually so much

encouraged in education as a stimulus to effort, there are too many, even among missionaries, who, like Diotrefes, love to have the pre-eminence. Undoubtedly if two persons are on a horse one must be before, and so, in most other positions, where several are together, some one or two naturally take the lead. Some minds are formed to lead, and others to follow. If all but properly feel that they are parts of one body, and that every one, whether the hand or foot, should only seek to do his part well, there will be no schism. The foot will be found as necessary as the hand; and all the members will have mutual sympathy, if all have true humility; but pride, being overbearing and dictatorial, makes fatal divisions in the body.

The right-minded missionary, whatever may be his relative position among his brethren, will cultivate true humility of spirit. He will remember the teaching of our Saviour, who "pleased not himself;" and that he placed a little child in the midst of his disciples, saying, "Whosoever, therefore, shall humble himself as this little child, shall be greatest in the

kingdom of heaven." He will not seek distinction among his brethren, except as usefulness requires it, and not covet the "honor which cometh from men," but that which "cometh from God only."

6. *Contentment*.—It is very important that the missionary learn in whatever state he is, therewith to be content. A roving, unsettled, discontented disposition will be fatal to his usefulness. He must not mind high things, but condescend to men of low estate. His language must be, "Seekest thou great things for thyself, seek them not." He must, indeed, covet earnestly the best gifts. He must long for higher degrees of usefulness. He must forget the things that are behind, and press toward the mark for the prize of his high calling; but as to this world, he must be content with such things as he has, and with the labor to which God has called him. Let him have this well settled in his mind, that he has been placed in his office by the Holy Spirit; that he has not taken it of himself; that he is really where his Lord and Master would have him be, and is really doing that Master's work, and

not his own, and he may rest in that contentment. He need not be anxious about results, but only to do his DUTY; he need not envy those around him living at ease, who though not superior to him in qualifications, receive ten, or twenty, or thirty times his salary; or remember with regret opportunities for advancing himself in the world which he left at home. No, he will be content to be conformed to Christ in his humiliation, that he may be prepared, and instrumental in preparing others, to be received at length to glory. Such a contentment will make a missionary happy and useful in all conditions. The peace of God, which passeth all understanding, will keep his heart and mind through Christ Jesus.

7. *Thankfulness.*—This is one step beyond mere contentment, and is important to the missionary who would “be strong in the Lord and in the power of his might.” “Whoso offereth praise, glorifieth me, and to him that ordereth his conversation aright, will I show the salvation of God.” This is the gracious assurance to a thankful spirit. No one needs to understand and to feel its strengthening in-

fluence more than a lone-laborer among the heathen. He must ask, "Who hath despised the day of small things?" He must learn the command, "In every thing give thanks." Perhaps most Christians are deficient in this respect; but a foreign laborer must take special care that he is not. If he have a musical turn it will be of much use. If possible, he should sing; he should cultivate and practice music, at least so as to chant and sing by himself. He should cherish a love for children, and all the bright and joyous objects of nature. No man or woman will be likely to do well in a foreign field who does not love children, who has not simple tastes, who is not joyous, who is not thankful.

Preparation. — Study of Medicine. — Some have thought that when circumstances allow, a candidate for foreign service should study surgery and medicine. To unite a knowledge of the method of healing both body and mind, is undoubtedly an advantage to a missionary anywhere, as the greater the qualifications, the more useful one may be; but in India, generally, he will not be obliged to depend on his

own medical or surgical knowledge, there being professional men maintained by government, at all the principal stations. Besides, it is the practice of most missionary societies to send a well-read and practical physician to each of their large missions. As no one can excel in every thing, it is usually best to make a division of labor in this, as in other respects; and depend principally on the doctor of the mission, or of the station, for medical and surgical aid. At the same time, every missionary should study enough on these subjects, to render needed help to his own family, and those around him, in common ailments; and especially should he inform himself so far in physiology and the laws of life, as to understand the best means of preserving life and health, and know that he ought not to take or give much medicine. Prevention is better than cure, and it will be generally sufficient if his knowledge is in that direction and his pharmacopoeia extend little further than to common family medicines. Perhaps, on the whole, as many are injured in India by the excess of medicines, especially the more powerful mineral

drugs, as by the want of them, and except in special cases the less one takes, or gives of them, the better. Let a missionary learn enough to wait upon nature, and assist her operations, and it will be sufficient. The Hindus have very generally a pernicious habit of giving medicines to persons in health, to prevent sickness, and of giving different drugs mixed together, that some of them may suit the disease. It is well to know enough to correct such tendencies.

Music and Drawing.—The cultivation of a musical taste, as already hinted, will be well, and a knowledge of drawing, where there is any turn for it, will often be found useful, as well as pleasing.

The best methods of teaching, of conveying truth to the minds of the young and old, should be carefully studied, and the principles which should govern the infant-school, Sunday-school, Bible-class, and seminary of every kind, be as far as possible understood, as also the difference between teaching and educating. The training system, in its main features, should be well mastered.

Commencing the Language.—It has sometimes been a question whether the language of the people to whom the missionary is going, may not be profitably studied at home. If there be a teacher and books, and the time of the candidate allow, there will be a great advantage in thus beginning the study. A little knowledge gained, will be a stock to which he may add on his passage, and with which he may commence business at once on his arrival. As to one of his principal difficulties, the pronunciation of the language, he may not learn much, and what he does learn, some part, perhaps, he will find afterward he must unlearn; but he will still find almost any attainment in this respect a real gain. The greater facilities, however, of studying on the ground, especially in regard to the pronunciation, should prevent any one from remaining at home for the alone purpose of studying the language, under the idea that a better climate will counterbalance these deficiencies. It will not by any means, and if other occupations and employments do not interfere—as is too often the case in India—there will usually be no

hindrance there to vigorous application to the study and gradual use of the language.

Marriage.—There is another item of preparation, more important than any which has been mentioned, and that is, getting married. In regard to pioneer-missions, and missions to the more savage parts of the world, it may often be a question whether the missionary would better not be single. As to India, the rule should be to marry, and the exceptions should be in the case of such as have no need, or who wish to confine themselves to itinerant labors. In most cases what was said by an African chief will apply: "Double-handed men are wanted." The help of the wife is needed in various ways—in almost every way. There is much teaching to be done in which she may aid—the native women are to be approached in a way in which she only can get access to them—the relations of a Christian family are to be illustrated, and domestic life in a proper form exemplified. With all this, the wife is needed for the comfort, counsel, and aid of her husband; and usually one half that he does, may be fairly put to her credit. This the writer

has heard again and again stated by missionaries whose wives deserved all the commendation.

But if one going to India as a laborer should be married, may he not go out single and marry there, or return for a wife? This is often done by the English missionaries. It has the advantage of leaving them free from family cares, while they apply themselves to the language, and get initiated into their work. It also enables them to prove the climate, and test their qualifications, at less expense than if they were married; and perhaps for those from Europe, who have more facilities for going back and forth than Americans have, and more favorable opportunities than they for forming connections in the country, it may often be very well.

But there are some advantages in the husband and wife going at the same time, and beginning together with all the freshness of their first zeal and devotedness to a work new to them both. There is more mutual counsel, their habits are formed more in unison, and even in getting the language and knowledge

of the customs of the country, they both succeed as well or better when thus united. The expense and loss of time for one from America to return so soon as he will probably wish to do, will also operate against any general custom of those going out single who intend to marry.

Departure.—Leaving one's home and country, probably for life, is an important and serious event. If, indeed, as suggested to be generally advisable, and as is now often done, the missionary return on a visit at the end of twelve or fifteen years, should he be spared so long, it will not be literally for life. But if he thus return, it will not be to all that he left. Many whom he loved will have gone, and those that remain will be much changed. So will most of the places that he left. He comes home to feel himself a stranger. The friends whom he has kept embalmed in his memory just as he left them, are not the same whose images he has been cherishing and loving. He, too, is changed, and though respect and affection may on both sides remain, it is not as though he had continued and grown

old with his loved ones; and, after a short visit, he is generally desirous of hastening back to his adopted home, and to the familiar forms there. He does, therefore, practically, and in the beginning, leave all for life. Such should be his own devotement. Except in some extreme case, no one should go out for a limited time. If he do this, by the time he has gotten the language—which, however, as to be used only for a season, he may not have a sufficient motive to get thoroughly—and obtained some knowledge of the people and acquaintance with the work, he will begin to think about leaving, and be preparing for his departure. All should intend to spend their lives in the work. This is a serious undertaking, and should not be lightly attempted.

Looking at the enterprise in this view, it cannot be made to resemble so much the labor of the minister at home as some would contend it should be, or be governed altogether by the same maxims; there is a peculiarity in it, which should be duly considered both in the choice and prosecution.

For the *choice*, as already intimated, there

should be proper qualifications, and a call responded to with the whole heart. When the inquiry comes, "Whom shall we send?" the response must be from the inmost soul, 'Here am I, send me.' Yes, send me far away from home and country. I cheerfully bid them a long farewell, from my love to my crucified Saviour and the perishing heathen. Yea, wo is me if I preach not the Gospel on a foreign shore."

For the *prosecution*, besides such preparations as have been hinted at, it may be well, if circumstances allow, to visit friends and the churches somewhat extensively, so as to have a deeper place in their affections and prayers. There should also, of course, be a proper preparation for the passage to India and settlement there.

A moderate outfit for the four months at sea and the first landing, will be necessary, according to lists furnished from the Missionary House, or by experienced persons. Generally the outfit prepared is too large; and almost always, more or less of it ill chosen. The articles should be principally those adapted for

a warm climate, and be of a good quality. Unless under good advice as to what will be needed, money should not be laid out on wearing apparel, crockery, household utensils, furniture, etc., as various articles can be procured at either Presidency in India, cheaper than in America. At any rate they will usually be better adapted to the country, and therefore the money paid for them be profitably kept to expend there. Whenever the outfit is furnished by friends, of course it is different; but one thing should be known, that the washing in India is done by dipping the clothes in water, and beating them on a stone, or with a board, and that this requires garments of a strong texture, and sewing in double seams, or overstitched, with wide hems, so as not to fret out.

For the passage, if in an American ship, with few companions, it is not necessary to provide so many changes as for the English vessels, going or coming. In all the larger passenger ships of the better class, the passengers must appear neat at breakfast, and dressed for dinner, as in a hotel at home, or else be

thought shabby ; which imputation need not frighten any from their propriety, but must be taken into the account in deciding on the outfit needed.

Passage.—Hints for those unaccustomed to the sea, are usually given by the Secretaries and Committee who have the responsibility of sending out missionaries, or by some one acting for them ; and need not be here enlarged upon. They will learn that it is important to make themselves acquainted with the rules of the ship, and abide by them, whether as to putting out their lights at night, not speaking to the men while engaged in working the ship—especially the helmsman at the wheel—not going forward among the seamen, without liberty, etc., etc. They should ask permission of the captain for any services which they may wish to hold, except those in their own cabin or cabins, and it will be proper, at a suitable time, when at sea, and all things are ship-shape, to ask leave, if not invited to do so, to preach to all on board. If circumstances allow, they should also have, from the first, morning and evening prayers, for such as may

like to attend, in the cuddy, or principal cabin. Should the captain have no objection, such services may be held, and also a blessing asked at table. In some cases tact will be required to bring these things about, and wisdom will be profitable to direct. There must not be an over-eagerness even to do good, lest it should defeat its object; and if the captain be found averse, or even indifferent, the missionary should bear in mind that he cannot claim such privileges as a right, but ask them as a favor; with due regard also to the fact that the captain must be supreme on board ship; and that he may, if of inferior education—except in his profession—be jealous of learned missionaries. Some knowledge of human nature, much forbearance, perhaps, and abundance of zeal, may be necessary in the missionary, to enable him to do all that might be done, in teaching the seamen in Bible-classes, and preaching the Gospel to them as well as to the officers and passengers, and thus making a good beginning of his missionary work. One thing he can always do without interruption, and that is *pray*.

Let him, then, on the passage, occupy himself much in prayer.

Arrival.—If this be, as usual, at either of the Presidencies, there will be missionaries, either from America or Great Britain, to receive the new-comer. If not from his own Society, he should not feel that he has any claim upon them, but they will be ready to assist him in finding proper lodgings. There is great hospitality in India, especially in the country where, except on some trunk-road, there are no taverns and no places of entertainment or shelter except the bungalows provided by government, containing two or three rooms each, with table, couch, and chairs; and where water, milk, and perhaps eggs, or a fowl, may be obtained by help of the *peon*, who guards the building. Most of the provisions, with means for cooking, must be furnished by the traveller himself; who is something like a turtle, carrying his house on his back. The residents, at out-stations, consequently expect that wayfarers, of any respectability, will make free to come to their houses when passing, and though

utter strangers, they are always cordially received. It is usual, however, to get a letter of introduction, or to send on notice of such contemplated intrusion. In the large towns, and especially the Presidencies, the case is different; because comfortable lodgings can be procured with money. Yet missionaries are always ready to receive their brethren, though of other denominations, or from another country; when circumstances admit. But, as before said, the new-comer should not, because he is a missionary, feel that he has a *claim* upon the hospitality of any, if not from his own society. He should be grateful for attentions and aid, and it will be well if he be ready to receive advice from those able and willing to advise him. It sometimes happens that newly-arrived missionaries, because more recently from home than those before on the ground, consider themselves better informed, even on subjects connected with the work abroad. With them, as with most others, few are willing to profit fully by any experience except their own. The writer was once conversing with Dr. Marshman, the col-

league of Carey and Ward, in the Serampore mission, when the doctor expressed his regret concerning the course taken by some newly-arrived missionaries of their own society. The question was asked, "Why not advise them better?" The answer was, "It would be of no use, every one must learn for himself." There was much truth in the remark, but it should not be applied without limitation, and was not probably so intended. Young missionaries are sometimes unwilling to learn, and old missionaries unapt to teach in the most acceptable and conciliatory manner. On the side of the former, may be want of due deference, perhaps from a sense of superiority except as regards experimental knowledge; and on the other, too much dogmatism. A strong-minded missionary, not long after his arrival in the country, sometimes said, "They talk about need of experience; I think some men learn more in a few months, than many others do in several years." He, however, when he became an experienced missionary, found that, in some things, he had yet to learn even from others.

There is no subject, perhaps, of which a practical, in distinction from a theoretical knowledge, is more important. Almost every thing, to the young missionary, is new and strange, and not only apparently, but really different from what he has been accustomed to, or has imagined. He must, therefore, whatever his ability or attainments, content himself for a time with being a learner. He should keep his eyes and ears open, and his mouth shut, except to use every word and sentence of the vernacular language which he can lay hold of and make his own. He should be quick to observe, yet reserved in communicating his opinions to his friends at home, on any doubtful points. His pen may, however, be well employed in giving facts and descriptions of what he meets with in so strange a country. The freshness of first impressions have much value, and may well be conveyed in his letters home and his journals; but he must be cautious of making his still immature judgment a decider of controversies, as to the methods of conducting the missionary work. He should also guard, both on reaching his

own field and before entering it, against hasty decisions as to the success of his brethren and other missionaries. The work in India is still, to a great extent, preparatory, and some are more engaged in this part of the labor than others, not the less usefully because with less apparent results. In building a small hut, there is little need of a foundation, but if you are to erect a cathedral or castle, you should dig deep and bury in the earth huge masses of masonry, costing great labor. Even before this is done, you have, perhaps, to clear the ground, not only of briars and thorns, and under-brush, but of tall and deep-rooted trees, and the remains of former buildings. To one who visits the scene of this labor, when the structure is scarcely risen above the surface of the ground, little may seem to be accomplished; especially if the materials gathered for the edifice, and scattered on all sides, are left unnoticed, as well as the foundation which is buried. There are two sources of error to the newly-arrived missionary—one is, that he cannot well understand the difficulties overcome; and the other, that he cannot at once

comprehend all which, notwithstanding those difficulties, has been accomplished. Let him, then, "be swift to hear, and slow to speak."

PRESERVATION OF HEALTH.

A hint or two respecting this, may be here given. It will be well also to take the advice of experienced men as to many other points. Most, perhaps, who go to India, are inclined to think that they can do there much as they have been accustomed to do at home—that they can eat, and drink, and labor, and expose themselves to the sun, as they have done in a temperate climate. They are partly confirmed in this notion, after arrival, by finding the sensible heat less than they expected, less perhaps, than they have sometimes felt at home; and forgetting that it is the continuance of the heat without intermission, as much as its intensity, which makes it debilitating, they fancy that fear of it is idle, and the effect of indolence. They are not going to make a bug-bear of over-fatigue; they are not intending to worship the sun, or to be afraid of his beams; and while they have an appetite they think it

proper to eat and drink. If anywhere, however, it is important to remember the maxim, "Be temperate," it is in India. This extends to every thing. All excesses are injurious to a degree they cannot be in a colder climate. Even in regard to application to study, and the labors of the mission, every one should at first be content to make haste slowly.

As to eating and drinking, a sea appetite and habit are perhaps brought on shore, and tempting means of gratifying it may be afforded. Let the new-comer then put a knife to his throat, "if he be a man given to appetite," especially as to much indulgence in the fruits of the country, until he learns what he can bear. From one part of the pleasures of the table, most dangerous to those inclined to over-indulgence—the use of alcoholic drinks—it is to be hoped that missionaries in general need have no reason to fear, because of total abstinence from them. Time was when they were thought peculiarly necessary in a hot climate. Those times of ignorance have passed away, and it is better understood than it was, that ice and cooling drinks are better

adapted to temper the fervency of the sun, than alcoholic potations, which inflame the blood. Yet many very many men, and even women, entering the country with the brightest prospects, find a premature grave from this cause. Nor are the victims to intemperance in eating few or far between; although the cause of their wreck of health is less obvious.

Over-fatigue should be carefully avoided, because it is more exhausting than in a temperate climate, and because the consequent debility is less easily remedied. One can afford to be more extravagant of health, where the loss is easily repaired. In India the repair is too difficult to warrant any excesses. Uniform, steady, systematic, and cheerful effort, will effect more in the end, and be much safer than spasmodic exertions, leading to over-action. Too much rapidity is unfavorable to health, and defeats its own object. At the same time let no one plead for inactivity, or make the climate an apology for indolence. It affords no excuse. There is no reason for men or women rusting out in India, more than in any other country; though perhaps more do rust out than

wear out, either in mind or body, or both. The climate is not unfavorable to steady and continued exertion. Most persons can with temperance and moderation do as much there as elsewhere, and perhaps live as long.

Exposure to the sun for any length of time must be avoided, when it is near meridian. Its direct rays are too powerful for any but African or Asiatic heads. One of the most promising missionaries perhaps, that ever entered the field in India, Adams, a friend of the lamented Urquhart, found an early grave at Calcutta, by injudicious exposure of himself to the sun; against doing which, he was abundantly warned. He thought the missionaries too fearful, and used to stay in the bazaars to preach until ten or eleven o'clock, and come home with a wet handkerchief in his hat; but his head still burning with heat. Thus he soon burnt out. It is better to do as did Bishop Turner of Calcutta, whose ill health obliged him to be careful, and who was accustomed to say, "I have learned in India to pay great respect to the sun."

Commencing Labor.—As already intimated,

the first business is to acquire a practical and ready knowledge of the spoken language, and the second is, to use it constantly, to preach in it, talk in it, think in it, dream in it, and make it one's own.

One of the best methods of obtaining it practically, is by constant use of words and sentences, one after another, by little and little, in the midst of abundant blundering. "By erring we learn," and one must be content to be thought a blunderer, and flounder away continually, only being willing to be set right. He must not be like the man who would not go into the water until he had learned to swim. No mistake can be greater than this. He will never learn to speak, if he confine himself to his books, until he has learned to speak correctly. He will find after all his study that his words do not come in the right place, or with the right sound, and he will be ashamed after a while to make the attempt. At first all sorts of blunders are expected, and overlooked by speaker and hearer, but after one has been studying for months and years, he dares not attempt to speak, unless he knows he is right,

and therefore usually keeps his mouth shut ; whatever he may do with his pen. On this account, if one does not get a good start in the vernacular the first year, he is likely never to get it ; and study at home, however useful, does not take the place of study on the ground and among the people.

While thus the common dialect of the people is attained, and employed, books, and what forms the poetic or high dialect in most Eastern languages, should not be neglected. On the contrary, the high dialect should be learned thoroughly, if circumstances allow. If there be a talent for languages, the Sanscrit, which is the parent of most of the dialects and the common treasury from which all draw, may well be studied. The Tamil, for instance, though not a daughter of the Sanscrit, differing from that divine language, as it is called, in grammar, and in its rules of combination, yet borrows from it nearly all its abstract terms, and words connected with religion and science. As it is the language of the Vedas, and that, in which all the sacred books of the Hindus were originally written, it is held in great

veneration. One who can quote from it is supposed to have the key to all religious mysteries, and to be a suitable guide to inquirers; but without this knowledge, confidence cannot be claimed. He who understands Sanscrit can meet the brahmans on their own ground, and go round them; for most of their number only know enough of the language to say their muntra and recite such sentences as occur in their ceremonies. They do not themselves all read their shasters. The missionary who does this, has the advantage, even of the brahmans; he also, by this means, increases his knowledge of the vernacular in the same manner as by the study of Latin, he obtains a better mastery of the English.

Forms of Labor.—These will be determined in general for the missionary, by instructions from the officers of the society under which he acts, or some agent appointed by them. This is proper, because they represent those who have contributed the fund by which the missionaries are supported, and who have a right, in some way, to direct how those funds shall be expended. At the same time, while

the society and its officers, as representing those who contribute the funds for the mission, have a right to decide, in the main, what shall be done, the missionary who gives himself to the work, and is not to be regarded as a mere hireling, fully rewarded by having a living, should have a voice also in the decision. This is the more necessary as every missionary is not alike fitted for every kind of service, and it is important to study the adaptation of the workman to his work. If you make one an educationist who knows not how to teach, or send another on an itineracy among the heathen, who is only qualified to nurse young converts, or do the work of a pastor, you have not the right man in the right place; and may spoil a good missionary by not giving him a suitable field for his energies.

It is therefore desirable that while the general course of the missionary should be marked out by those who send him forth, the details of operation, and casting of the parts, should be left very much to those on the ground.

Organization for conducting Operations.—The societies of the Church of England for con-

ducting missions in India, have committees in the country, to direct these missions, with aid of the bishop. These are composed of intelligent friends of the cause, both clergymen and laymen, not missionaries. The advantage of this is, that the committee, being independent and impartial, and the members residing at some centre of information—where they may also meet and confer together—have better opportunities for directing affairs wisely, than perhaps some of the missionaries themselves, and better certainly than those some thousand miles distant. They moreover afford a guarantee to the public, that the money given shall be properly expended; and their advice and direction may be of use where missionaries have not experience, or are not agreed among themselves.

The disadvantages are, that the operations of the missionary may be needlessly hampered by a committee at a distance from him, who have no practical knowledge of the work, and perhaps no special interest in it, while his own sense of responsibility will be weakened in proportion as his independence is destroyed.

The plan followed by the other societies is, to give the management of details into the hands of responsible missionaries. The London and Wesleyan Missionary Societies direct their operations by a committee of the whole, or sometimes of a part, of the missionaries of the district. In the case of the Wesleyan, there is a superintendent of the missions, but he acts in concert with a committee of all the missionaries from Great Britain, who meet him once a year, to arrange the manning of the stations, the forms of operation, and the distribution of the funds.

The London missionaries have also a committee, composed of most of their foreign laborers, to which those brought forward in the country, whether English or East Indian, are eligible by election ; but it is not a matter of course that all the ordained missionaries should be members, especially if natives. The object is to have such a body as can be trusted by the directors at home, and therefore it must be usually composed of those sent out by them. This committee, composed of laborers scattered over a given district, settle questions relating to their operations, in circulation, receive their

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funds through a financial secretary, and meet occasionally for more important business, as circumstances may require. They are severally more independent of each other, and more immediately connected with the directors at home, than are most American missionaries with the committees of their societies.

The missionaries of the American Board are united in larger or smaller missions, which, with plans of polity, more or less definite, regulate all the particulars of their work. They are usually composed of several families—say from three to twelve—situated so near each other, as to be able to give mutual aid in sickness, and in their work, to meet for counsel and for devotional purposes; and, at stated times, to come together for the transaction of the business of the mission.

With such a mission a physician is usually connected, who has the medical charge of all the families, and employs himself also in mission-work, as he may be able. Such a mission, composed of men worthy of their place, personally engaged in active operations, acquainted with the native character, and the

capabilities and wants of the field, are better able to direct all the details of operation than any committee at a distance can be; and it has been the policy of the Board to leave, with proper limitations, the appropriation of the funds granted to the mission—the arrangement of stations—and the different forms of operation, very much to those missions. The Prudential Committee in America only require that carefully-prepared estimates of funds needed be sent to them in season for their annual grant of allowances, and that these, duly passed by the mission, be accompanied with reasons for any expenses out of the common course; that accounts of all expenses be sent them yearly, and that journals and statements of labor be regularly transmitted to them. On this plan the details of operation are settled by the missions; and as to the general course of procedure, and the objects to be kept in view, the opinion of the missionaries has always had much weight. May the time be far distant, when it shall be thought they are not to be trusted, and when a desire for centralization shall seek to connect them indi-

vidually and directly with the Committee at home, instead of binding them as missions in united bodies firmly to the Prudential Committee and the Board. Any thing unfavorable to that union among the missionaries themselves which gives real strength, is to be deprecated, so long as they are worthy of their trust. If they use their strength improperly and rebel against the Board which supports them, the remedy is at hand in the withdrawal of support. Segregating them, or preventing union for good, is to defeat the object for which they were sent out. Let a mission be worthy of support and capable of self-government, and then let it be left to depend on the Society which supports it for such an amount of funds as they can show reason for asking, in view of the ability of the Society, and the wants of the whole field; and then under general directions, and in accordance with the estimates submitted, let them distribute their allowances, and prosecute their work on their own responsibility. Too much legislation, whether at home or abroad, is to be earnestly deprecated.

There will, from time to time, be special

questions to refer to the Committee at home, such as the return of missionaries, or the taking up of new stations, purchase of lands or houses, altering the course of labor, etc., which, if time allow, should be referred home; and which—as in the purchase of premises—may probably be specially reserved for that purpose in the instructions given; but these should be referred by the mission, and not by individuals. It is only when individuals, or the minority of a mission, have grievances to present which their brethren refuse to remedy, that an appeal should be entertained. If every idle story of discontented missionaries be listened to by the Home Committees, much good time, which should be spent in mission-work, will be lost in useless discussions, destructive of temper, peace, and brotherly love. It will be as if, in a family of children, instead of being taught to settle their little differences among themselves, with kind feeling, they be allowed to criminate each other before their parents, and each strive to make his own appear the better cause; and when thwarted in any thing to say, "I'll go and tell

mamma." Indeed, when mamma is near at hand, this may be easy, and proper enough, but not if across the waters.

Forms of labor.—To determine these, we must keep in view the object to be gained. This is the extension and permanent establishment of the true religion—including the conversion of souls, gathering converts into churches, placing over them native pastors, and introducing all the ordinances of the Gospel. A witnessing, aggressive, and self-supporting Christianity is to be introduced; and collaterally a healthy civilization, with proper social and domestic institutions, having "sweet homes" for their nucleus.

The cultivation of the arts and sciences, and the general worldly prosperity of the people to whom the missionary is sent, he may encourage in a subordinate manner, but not so as to interfere with his great object. He may be thankful if he can show that "godliness is profitable unto all things, having the promise of the life that now is, as well as of that which is to come," but it must be by teaching those to whom he has access, "to seek first the kingdom

of God," in the assurance that "all these things shall be added unto them."

It has often been contended that we must civilize before we can Christianize a people. Brainerd did not do so among the western Indians. He made known to them, as he found them, the love of Jesus, and many were melted to repentance. The Moravians did the same among the Greenlanders. Undoubtedly civilization, to a certain extent, should go hand in hand with Christianity. Had Brainerd, who in fact had a school, possessed the means of forming his Indian converts into settled communities, of establishing permanent schools among them, and teaching them something of agriculture and the common arts of civilized life, the results of his labors would have been more enduring. Among a savage and scattered people, it is necessary, in some way, to bring them together, before the gospel can be proclaimed to them with full effect. Settlements may therefore be formed, as they have been in Southern Africa by all the different missionaries. One of the oldest of this number, a pioneer among several of the tribes of

the interior, told the writer of these hints, that he had often travelled a hundred miles, and seen only two or three persons. When thus scattered, undoubtedly, to do much good, some means must be taken to bring them together, and give them a "local habitation." But all the tribes, even of Africa, are not scattered, and in India there is no occasion for forming settlements to bring people together, or of teaching those arts necessary for the existence of compact communities. The difficulty is in getting entrance into such communities, and of securing a proper hearing for the gospel message, for which preaching, schools, and the press are used. Let us, then, consider a little in detail these different methods.

I. PREACHING.—It need scarcely be said, because generally admitted, that the preaching of the gospel, in the more strict and proper application of that phrase, is usually the first and principal duty of a missionary to the heathen. "It pleases God by the foolishness of preaching to save them that believe." We must not, however, understand by this the enunciation of a regular sermon from some

text of Scripture. "Preaching is proclaiming God's Word, and causing the people to understand the sense," with personal application of moral truth to every man's conscience in the sight of God.* "Christ often preached sitting by the sea-side, and sometimes upon a mountain. Philip preached to the eunuch of Ethiopia, while seated with him in a chariot; Peter preached to Cornelius and his kinsmen in a private dwelling-house; Paul and Silas to the jailor and his household in the middle of the night; Paul disputed, or, more properly, preached daily in the school of Tyrannus; and so may the missionary at the present day preach whenever and wherever he can find even one to hear him. He may preach in a school-house, either to the members of a school, or others; but it should be kept in mind that the ordinary work of a teacher in a secular school is not preaching."†

As to the manner of preaching to the Hindus, that of our Saviour to the Jews is the best model—as dealing largely in Scripture, and being often historical and parabolic. The

* Rev. L. Spaulding

† Rev. J. Herrick.

Hindus reverence the authority of Scripture, as they do that of any ancient writings, though they do not believe the Bible as the only inspired revelation of God; and they are quick to understand a comparison, a historical illustration, or a parable in any shape. A single text of Scripture, or line of poetry from their own books, will often go further than a long discourse, especially if the logic of the discourse be at all abstract; and a proverb or parable is with them better than an argument. As intimated above, there are different places for preaching, and discourses may be of very different kinds.

Street and Bazaar Preaching.—Many exalt this beyond its proper value, and others think of it too lightly. Generally there is not much reason to hope for saving results from a single proclamation of the gospel to those entirely ignorant of its nature, and who are opposed to its requirements. The Spirit may bless a single word, and inquiry at least may be excited, which may lead to good results. Sometimes the street or bazaar may be the only place in which a missionary can preach.

Where there are large gatherings of people, as at some fairs, and at the principal temples where festivals are celebrated, something may be done by missionaries, or their assistants, if well qualified to address tumultuous audiences. A stand may be taken a little apart from the immediate vicinity of the procession; and tracts and books may also be distributed to some advantage. It is better, however, to distribute tracts and books to the people, as they are leaving for their homes, rather than while remaining near the temple. It is better also on such festival occasions, when great multitudes are collected, and all are "mad upon their idols," to take a shed or room in some retired place, to which such as are inclined may have easy access, and there speak to them in small companies. The writer has done this, going into a room large enough to accommodate thirty or forty at a time; and admitting by turns those wishing to come in, addressing them as long as seemed best, giving each a tract or portion of Scripture, and then dismissing them. In this way the fragrant name of Jesus may be "as ointment" poured forth, and

a testimony given to the truth. It is not always labor lost or time misspent, but neither the missionary nor his friends must measure his usefulness or prospects of success by the numbers he may thus address. He may speak to hundreds or thousands, on these or other occasions, and yet produce very little impression.

Speaking at and in private houses.—The Apostle Paul, in recounting to the elders of Ephesus his labors, could say, “I have taught you publicly and from house to house.” This is an improvement on street or bazaar preaching, where it is practicable. It is by “line upon line, and precept upon precept” principally, that saving results are to be expected. There is also much advantage in personal application of the truth. When large numbers are addressed, each, perhaps, hears for another, and not himself; at any rate the truth is so divided among many, that no one may feel its point in his own breast. In visiting from house to house, and speaking in a more private manner to individuals, or to a small company, there is a better opportunity of repeating the

impression, and also of sending the arrows of conviction directly to the heart. In going from house to house, there may be often difficulty in getting access to the inmates of high castes, especially in cities. The females are nearly inaccessible to a missionary. His wife may venture where he cannot, in attempts to approach the more secluded classes, but they must be operated upon at first principally through the children, and to some extent by books.

Itinerating.—That the gospel may be extended abroad, and “preached as a witness,” missionaries must often go on tours. In every large mission it would be well to have one or two whose principal business should be to itinerate. The Church Mission in Tinnevely is favored in having, at this time, no less than three men of superior qualifications, devoted to itinerant labors, within and beyond the immediate sphere of the mission. One of these has already been referred to as holding a scholarship in an English university, which is adequate to his support, and enables him to devote himself to this work without charge to

have been made to neighboring villages, where the missionary, having pitched his tent at some central place, holds daily religious services there and visits the villages immediately around, and after a few days passes on with his tent to another central village. Each of these modes of making tours is attended with some peculiar advantages. It seems important that the missionary should stay long enough in a place to see whether any interest is developed in any mind in connection with his preaching, and wherever any interest appears to be excited, to follow it up with further instruction; and it is important also that repeated visits should be made to places where the Holy Spirit seems to be working on the minds of men. By thus co-operating with God, following where He leads, and laboring where his providence directs, we may expect the most satisfactory results of our labors. And wherever several individuals are converted to God, there a native catechist should be placed, and the interest extended as far as possible; and new centres of light being thus established one after another, we may hope for the more rapid

diffusion of the knowledge of the gospel through the whole country around. In all our endeavors to preach the gospel it seems very important that the providences of God should be watched and carefully followed, and although hopes may often be disappointed, yet God will not let his Word return unto him void. We know not which shall prosper this or that, but we may rest assured that some seed shall spring up and bear fruit to the praise of his glory."

Preaching in Zayats and Schools.—By the former is understood some house or room on a thoroughfare, where a missionary may spend so much time as he may have at command for the purpose, in speaking on the subject of the great salvation to such as may call; and preach at stated times to those who may there be collected together. At the schools, he also has a similar opportunity, and has the advantage of some part of an audience in the scholars. This latter form of labor was very much followed in Ceylon, when the writer was there, and the scholars often induced their parents,

especially their fathers, and sometimes their mothers, to attend.

Concerning this, the Rev. L. Spaulding says, in his report on preaching :

“In connection with our village schools, our method has been to make an appointment, (statedly or occasionally, as the case may be), and to require the teacher to give notice of the meeting. Our native assistants make that village the field of their labor for that day, going from house to house, reading tracts or portions of the Bible, conversing with all they meet, and giving notice of the evening meeting. The missionary himself, as often as health and other circumstances will allow, joins in this previous preparation. At early candle-lighting, the people assemble at the bungalow. Our practice may vary a little, but generally the meeting is opened by prayer and by reading a portion of the Bible. Some leading truth in the portion read is then taken for the subject, and the missionary and one or two of his native assistants address the assembly, using explanations, parables, applications, exhortations and appeals, with all the fearlessness and

confidence of 'thus saith the Lord.' Questions are answered, and the meeting is closed with prayer.

"The place of these assemblies has not been confined to the village school-house. Head men and others who have a convenient place for such a gathering, not unfrequently invite us to hold meetings in their own compounds, or readily accommodate us when requested. In many places the shade of a great tree or an open field has been found even better than the school-house for such gatherings, when the weather would permit, and the bright moonlight invited. * * *

"Simple oral declaration of the Word of God, by way of sermons or exhortations, as an agency by itself, has not appeared to have been distinguished above other departments of missionary work in the conversion of men. God has blessed us 'in all we have put our hand unto,' and every day's experience has convinced us that the people 'need to be taught what be the first principles of the oracles of God, and have need of milk and not of strong meat.' Hence the necessity of

frequent interviews with such children, youth and adults, as seem inclined to listen, for instruction, exhortation and prayer. Whether preaching, teaching, or discipling, this has been our great work—our united supplication. * * *

“Greatly encouraged by past experience, your committee would urge upon the attention of each missionary, pastor, and catechist, the great advantage of frequent and personal visits to individuals for reading the Bible, for conversation and prayer.

“This is considered a most efficient mode of making known the gospel. It fastens the nail in a sure place. Christian schools, when the Bible is made the principal text-book, may do much to remove prejudice and superstition. The eye and soul of the missionary in addressing assemblies and congregations, have done and may do much more to impress Divine truth on the minds of this dark-hearted and deceitful people. But, personal and frequent application of the truth seems absolutely needed, in order to arrest the attention sufficiently to secure the object. * * *

“We should ever keep in mind, that ‘the

race is not to the swift, nor the battle to the strong.' Until the Spirit of God moved upon the face of the waters, the world could not be organized; so until the Spirit of God descends to melt and remove the love of ungodliness, which has so freely flowed and petrified over the masses of India for these four thousand years, we cannot expect plants of righteousness to grow up into the garden of God. We have laid the wood on the altar. We have divided the sacrifice into various parts, and laid them on the wood. We have looked up to the Lord God of Israel for the manifestation of his presence and power. We have seen the fire kindle again and again, in times of precious revivals, and our hearts have cried out with weeping joy, 'Behold, now is the accepted time; behold, now is the day of salvation;' but some blast from Baal, or the letting down of the hands of Moses, has quenched the kindling flame, and left only here and there a few live coals. But even this has been exceedingly encouraging, as it shows how easy it will be for God to flood the whole land with his glory, as we have seen his presence in our

schools; and these live coals, when collected together, may help to kindle the whole pile, and show 'how great a matter a little fire kindleth.' But until our prayers become more importunate, and our dependence on the means employed more despairing, the fire from heaven will not descend to consume the sacrifice; the prophets of Baal will not be slain; nor the people unite in the exclamation, 'The Lord, he is the God! the Lord, he is the God!'"

There can be no doubt that this is a promising method of making known the gospel, and its influence in the schools may be increased by calling upon some of the pupils to sing stanzas showing the folly of idolatry, or excellence of Christianity, or to recite, in presence of those assembled, some of their Scripture lessons. The Hindus are very fond of poetry, and anything addressed to them in songs is heard with pleasure, and thought to have authority. This plan was pursued in a zayat at Chintadrepettah in Madras, and some cases of inquiry, and conversion were the result. The preacher may also, in such places, and even in the church

on the Sabbath, use more or less the catechetical method in his addresses and sermons, calling for a repetition of what he has said, or putting questions to ascertain if it be understood. This serves to awaken curiosity and excite interest.

It has been objected that these schools do not help to form permanent congregations. If by these is meant nominally Christian communities, or villages separate from the central church, at which the missionary resides, it has not been usually attempted, as perhaps it should have been earlier; but that they do not form audiences and congregations, consisting of many of the same persons, from month to month, and even year to year, is not true. The object in such cases has generally been, not to gather the people attending preaching in these schools into permanent congregations, but from them to receive into the church at the station such as may appear to be converted. The way has been prepared, however, for forming also Christian congregations or villages.

Preaching in Chapel, Church, or Meeting-house.—Wherever, or however else the gospel

is made known, some suitable stated place of worship, where the minister may not only proclaim his message without interruption, and officially lead his people in prayer and praise, but administer the ordinances of baptism and the Lord's Supper, is quite essential. For the sake of the heathen, he needs this to show what Christian worship is, and for the sake of the converts he needs it, that they may join in such worship to the best advantage. There is also a special promise of God to be pleaded, for He has said, "In all places where I record my name, I will come unto thee, and I will bless thee."

The Deputation say :

"We have been led to attach great importance to the maintenance of regular preaching, in some one place, at each station, on the Lord's day ; and to its being done forenoon and afternoon. It may require long time and the auxiliary influence of all the other forms of preaching, to procure and sustain even a small congregation for this service. But the tone of the enterprise cannot be kept sufficiently high without it. The missionary him-

self needs it. He needs the preparation, the effort, the reacting influence upon his own mind and heart. He needs a service where he can speak, *ex-cathedrâ*, as an ambassador, authoritatively, without the humiliation of rude objections and foul abuse. And the native Christians need it, twice on the Sabbath. They need the full development and force of God's own institution; of regular, well studied exhibitions of the plan of salvation, and of their duty as Christians. They cannot be elevated as they should be without it. Prayer-meetings, conferences, conversational preaching, etc., etc., they will need abundantly; but they can never attain their full stature as Christians, without the regular, stated, formal preaching of the Word. Such preaching on the Sabbath is of the last importance to the success of the mission. It distinguishes and honors the Sabbath. It is one of the grand recuperative powers in a mission. The heathen see the missionary then in his true place and dignity. They may not often go to hear him, but they will know that there is a place and a time, when he speaks

and when none may reply, when he assumes authority to speak where it is the sole business of all present to hear. Nor would we ever admit that at such times, one may interrupt with objections, nor even with inquiries. Thus we would make the Sabbath directly auxiliary to the preached word; and claim for it and for Christ's ministers on such an occasion, the weight and authority, which belong to the one as the Lord's day and to the other as the Lord's ministry."

This is well said. Although there is no longer a priesthood, distinct from the Church itself, but every believer is a king and a priest unto God, and there is but one great High-priest in heaven, who has entered into the holy of holies for us all, yet "He has given some apostles, some prophets, some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" and the native Church should have the advantage of this ministry in its completeness. The office of apostles and prophets has ceased with the attainment of the design for which these were given—the es-

tablishment of Christianity—but that of the others remains, and should never be in abeyance. Any missionary who knows by experience the difference between speaking in the streets, or even in more favorable places, to heathens, or other unconverted persons, and preaching to a regular audience, in which there are some to sympathize with him, and where all are at least quiet, and where he may have the devotional exercises of prayer and praise, knows that these adjuncts are necessary to give his preaching its fullest effect; and there are few missionaries who, without such aids, can continually labor only with ridiculing idolaters, without finding his spirit drying up, and even his intellect becoming dwarfish. A missionary, somewhat isolated from the world, needs to have all his energies periodically drawn out and fully exercised, in order to keep them properly alive.

II. SCHOOLS.—In examining this form of operation, we must bear in mind that great diversity of opinion exists regarding them even among missionaries, and still greater among their most intelligent supporters. We

will examine briefly the different kinds of schools.

English High Schools.—Most, probably, are aware that the Scotch missionaries, more than twenty years ago, commenced English High Schools on a large scale for the native youth at Calcutta and Bombay; and soon after, also, at Madras; and still more recently at Nagpore. In Calcutta Dr. Duff was at the head of this movement, and expressed publicly his opinion that it was the only one calculated to reach the Hindus, especially those of the higher classes, effectually. In fact, he then contended, though he seems to have altered his views somewhat since, that the natives generally must be taught in schools before much could be done among them by oral preaching; that they were not a people prepared to receive the Gospel, and could not be expected to understand it. In regard to the importance of English in the system of teaching, in preference to Sanscrit, which, with the vernaculars, had the advocacy of the Serampore missionaries in the plan of their college, he had been anticipated by the American

missionaries in Ceylon in the prospectus of a seminary in Jaffna. These had shown that while Sanscrit for the Hindus could only be compared in value to Latin for the European—both having, as dead languages, yielded up most of their treasures to living tongues—a knowledge of English would be a key to open nearly all the treasures of European literature, art and science.

The institutions for teaching the English language and Western science in connection with the vernacular, and with the Bible, as a constant text-book in religion, thus commenced by the American and Scottish missionaries on a broader basis than had before been attempted, have accomplished very marked results, especially among the middle and higher classes of natives, whether Hindu, Mohammedan, or Parsee. Establishments similar to the Scotch schools, which were for day scholars, while those in Jaffna were principally for boarders, have been commenced by the missionaries of other societies also, in most of the large towns of India. The London Missionary Society, the Wesleyan

and the Americans, all have High Schools like those of the Scotch. Much has already been effected by them; as much, perhaps, as could be rationally expected, considering the obstacles to be surmounted. The following statement of what has been done in Madras by the missionaries of the Free Church of Scotland, furnished to the Madras Missionary Conference, gives a favorable specimen of the fruits of this kind of labor.

“ Their mission, now in the eighteenth year of its existence, commenced with the Christian education of the rising generation of the Hindus and Mohammedans with a view to their highest interests, both for time and eternity. The avowed object, from the outset, was conversion, and every branch of knowledge taught in the school, whether English or vernacular, was made subservient to this end. The missionaries, from the beginning, had two grand objects in view. First, they pressed home on the consciences of their pupils the gospel as taught in God’s Word, day by day, in season and out of season, with the view of bringing them to Christ, preaching, not only in English

to the educated few, but through interpreters in Tamil, Telugu, and Hindustani, to their pupils, and all who came within their influence. It was thus that the first three missionaries, after four years' labor, laid, by God's blessing, the foundations of the mission, without detriment to a single branch of the secular education taught along with the Word of God. Second, they trained up from the converts whom God gave them native Christian teachers and preachers, that the benefits of a sound Christian education and the blessings of the gospel of Christ, might be effectually diffused, not only through the medium of English to the few, but of the vernacular languages, Tamil, Telugu, and Hindustani, among the masses of the Hindu and Mohammedan communities.

“From the central institution in Black Town, four off shoots, or branches, have sprung, the most recent of which was begun nearly fourteen years ago. These branch schools are at Conjeveram, Chingleput, Nellore, and Triplicane, all stations of great importance, as nuclei of missions, and as regards the spread of

the gospel among the Hindus and Mohammedans around. Through these channels the mission has, from its commencement, supplied a superior Christian education to upwards of eight thousand young Hindus and Mohammedans of the more respectable classes and caste families, inclusive of eight hundred Hindu girls of caste. The minds of very many of these pupils have been deeply imbued with the vital doctrines, and with the promises and precepts, of God's Word, explained to them, while under instruction in their own tongues, as well as in English. The leaven of the gospel has thus been carried into the bosom of thousands of Hindu families, impervious to direct preaching, by those who will themselves hereafter be the heads of families. Who can foretell the results when the Spirit breathes on the Word and quickens souls into life by it?

"Since 1842, the gospel has been directly preached in Tamil, and Telugu, by converted Hindus, to their countrymen, statedly at Madras, and periodically at all the out-stations of the mission. The schools are in fact *preaching houses*, where the European missionaries,

through interpreters, or in English to the advanced scholars, and the native missionaries and catechists in their own vernacular tongues, have preached Christ to all the pupils, and to many thousands of adults, not a few of them belonging to the higher castes and influential classes of native society, who could not have been reached by the gospel in any other way.

“As to the material on which the missionaries daily operate:—in the Central Institute at Madras, and its four branches, there are at present on the roll upwards of two thousand two hundred and fifty scholars, nearly two thousand of whom are daily in attendance. The pupils vary in age from six to fifteen, twenty, twenty-five, and thirty; embracing every caste from the brahman to the pariah. About a hundred and eighty of the male pupils are brahmans, and two hundred are Mohammedans. Upwards of six hundred are Hindu girls, mostly of caste, with a small number of Moslem girls. On each of these pupils, according to their age and circumstances, the gospel is pressed home at stated

periods by the missionaries, European and native; and by the native Christian teachers and catechists. It thus appears that, though the missionaries began with Christian education and preaching daily in their schools to the young, they did not end there; but preached the gospel to many of the parents and relatives of their pupils, as well as to other influential adults, in circumstances highly favorable for impression.

“To raise up a qualified and thoroughly-equipped native agency, to teach and preach Christ, has been, from the first, one of the chief ends of the mission. After five years of anxious training, during which they acted as catechists, the Rev. P. Rajahgopaul, the Rev. A. Venkataramiah, and the Rev. S. Ettirajooloo, the last of whom is now laboring at the Nellore station among the Telugus, were, in 1846, licensed to preach the gospel, and three years ago ordained. They preach and make known the gospel to every class of their people of both sexes, in three languages; in Tamil and Telugu, to all who understand these languages, and at stated seasons in En-

glish, not only to Europeans and East Indians, but also to educated natives, both Christian and heathen. These three native ministers have, since 1842, preached in the native tongues, five years as catechists, five years as licentiates, and three years as ordained missionaries of the Free Church. It is encouraging to note that every Sabbath day they preach in Tamil and Telugu, to increasing audiences of Hindus and Mohammedans, averaging, throughout the year, upwards of twelve hundred. This they do at Madras, where, after a native Sabbath-school is held for an hour, the native Christian congregation statedly assembles; at Triplicane, where, after the Sabbath-school, there is a preaching-house open every Sabbath day on the great Mount Road thoroughfare, in which the gospel is proclaimed for hours in Tamil and Telugu, by a native minister and catechists, to Hindus, and in Hindustani to Mohammedans, by two Mohammedan converts; and at Nellore, by the Rev. S. Ettirajooloo, in Telugu, in the hall of the School-house, after an hour has been spent in teaching the Sabbath-school. Of these twelve

hundred hearers, a very large number are Hindu adults with a fair proportion of Mohammedans. The rest are boys and girls and educated young Hindus belonging to the schools of every caste and class from the highest to the lowest grade of native society. The mission thus preaches the gospel to every class of the people, and it at times has been so carried home, in demonstration of the Spirit and of power, as to convulse the Hindu community at Madras, and to evince in some of the conversions both of males and females from different classes and castes, that the doctrine of Christ and him crucified has proved itself, as of old, the power of God to salvation, and has been felt to be aggressive.

“The native Christian congregation at Madras is mainly the fruit of teaching and preaching in the schools, both on week and Sabbath days. It has increased since 1841 from three Hindu young men, as first-fruits, to upwards of a hundred converts male and female, of whom more than sixty are communicants. A large proportion of this number were brought into the church from respectable caste families

at Madras and the branch schools. In the midst of much opposition, all these literally forsook father and mother, and all that they held dear for Christ, and broke their caste at baptism. This, considering the way in which caste has been tampered 'with in the native Christian church, is not one of the least proofs of the power of a preached gospel in the mission. Many of the converts are well educated, some of them highly so, and maintain themselves as teachers, catechists, writers, and medical pupils. They are almost all able, as well males as females, to speak English, and to read and understand books and discourses in it, in addition to knowing their own tongues, Tamil, Telugu, Hindustani and Malyalim. The missionaries have heard of more than ten young Hindus, who received their first impressions and convictions of the truth of Christianity in their schools, baptized in other missions in different parts of India; and doubtless there have been other cases not reported to them.

“ Besides the three ordained native missionaries, a band of ten students are preparing for

the work of the ministry in the collegiate department of the Madras Institution. Four of this number are, God willing, to be licensed by the Madras Free Church Presbytery this year. In addition to a knowledge of English, they have been taught the Greek and Hebrew Scriptures, mathematics, church history, and theology. It forms a part of the preparatory training of each of these students to preach the gospel in their own tongues, not only to the young but to adults. They enjoy many a precious opportunity of thus making Christ known, both on week days and Sabbaths, and for weeks together, during the annual visits to the branch-schools. Six native Christian teachers, along with eight younger converts, are training up for usefulness in the work. Though thoroughly trained in English, they do not neglect their own tongues, but speak, explain to their scholars, and occasionally deliver addresses in them. As to the ten converts in government employ, they have shown a ready mind to teach the gospel in the mission Sabbath-schools, and to preach Christ, when occasion offers, in their own tongues to

their countrymen. It thus appears that a little band of Christian Hindus, and two Mohammedan converts, daily labor, side by side with their European instructors and East Indian assistants, in teaching the young, and preaching Christ to large numbers of old and young.

“ Among other results bearing on the progress of the gospel in this land, the mission has been honored to give a great impulse to native education, male and female. Fifteen years ago it grappled with and settled the question of caste, at least as regards its principle in native schools and native Christian churches. It has sent forth not a few well educated young men to conduct and assist in Christian schools, and to set a-going among the Hindu community schools of their own, both for males and females. Above all, it has been privileged to imbue with the leaven of God’s word many thousands of Hindu youths and hundreds of Mohammedans, and has thus been paving the way for greater triumphs of the Gospel in the day of the Lord’s power.”

In the same document for the conference is furnished, by the writer of these hints, a state-

ment in reference to the High School in Madras, and other labors.

“The missionary at Chintadrepettah superintends four native vernacular schools with two hundred and twenty boys, one for girls, with one hundred and twenty pupils, and an English and vernacular grammar-school of two hundred and forty youths, with whom he spends, upon an average, about one hour each morning, in giving religious instruction. He also devotes four hours each day to the preparation and printing of a Tamil and English Dictionary, which is a needed help to missionaries; and, although some portion of his remaining time is given to the business of his own and other missions of the society with which he is connected—and for which he acts as a financial agent—and some parts of it to translation, revision and other committees, yet he does ‘preach to the people,’ and does it as ‘his business,’ and not ‘incidentally.’ He spends as many hours in preaching to the natives regularly-prepared sermons in Tamil, and addressing them on religious subjects in that language, and in English, as if he went two hours

each week-day to the bazaar to preach. In the church, where he holds divine service twice every Lord's day, he has large congregations, especially on Sabbath mornings, numbering from four to six hundred, including the pupils. In a zayat, where he preaches once a week, and in the school-rooms of out schools, from time to time, he has numerous heathens as hearers. He has the care of a native church, with forty communicants, to whom, with several candidates and young persons, he lectures once a week. He also meets the teachers and pupils of the vernacular schools, for an hour or more, each week, in Bible classes, and the same time on Sabbath mornings in a Sunday-school for them, and another for all the pupils in the English school.

“If this labor is not all preaching to the people, it is most of it making known the gospel, and is all designed to be for the promotion of Christianity. Four young men, baptized while in the English school, in which three of them are now teaching—the other being an assistant catechist—and four more, at least, who received in it good impressions, and have

been baptized elsewhere, are witnesses that the Great Master does not wholly disapprove of this form of labor."

The English schools for native youth, are more peculiarly adapted to the circumstances of the large towns, which are the seat of government and centres of commerce; and must, if established at all, be but limited in other locations. It was thought by the late Deputation, on its visit to the Madura and Ceylon missions, that the limit had in those places been already reached, and that English should be dispensed with, except as a classic for the more advanced students. They also advised the suspension of an institute, then recently commenced at Bombay, for the establishment of which, the missionaries had given, among others, the following cogent reasons:

"A very great desire has sprung up among the natives of this country to obtain a knowledge of the English language, literature, and science. That which sprang up in Europe, just before the dawn of the Reformation, for the classical tongues and classical lore, was not more eager or more general. We need not now

inquire minutely into the origin of this desire for English learning on the part of the people of this presidency. Neither need we discuss the propriety or otherwise of such a desire. We may just remark that there is no mystery about its existence. It is perfectly natural under the circumstances. Hindus find themselves brought, in the providence of God, into contact with a race who exhibit not only great military superiority, but a wisdom and ingenuity, an acquaintance with undreamed-of powers of nature, an extent of knowledge, a command of resources, a height of civilization, immeasurably above any thing that they were ever in contact with before. One of two things could not but result from a meeting of two races so very different. Either the inferior race must become disheartened and paralyzed by the thought of the unapproachable superiority of the other, lose its energy, and perhaps dwindle away as the aborigines of America and the natives of the Pacific islands are doing; or it must be stimulated into a desire to obtain those things which seem to be most intimately connected with the

superiority of the other race. The latter is the case in India. The inhabitants of this country admit the fact of their inferiority in the scale of civilization, but are not disposed to submit to it as a thing that must inevitably continue to be. They have been seized with the spirit of progress. This manifests itself, of course, more among some classes than others; more in the cities than in the interior; more among the young than among the aged; more among the middling and higher castes, than among those which are reputed the lowest.

“What we make use of in our argument is the simple fact. The desire exists. It will not be suppressed. It is clearly destined to wax stronger and stronger. It just as much demands our attention as any other fact in the providence of God. The young men of Bombay are ready to flock to educational institutions where they may obtain a knowledge of the English language and the things connected with it; and they are not deterred by the fact that the Word of God is there taught and the claims of Christianity urged upon them.

Shall the missionary avail himself of this readiness on their part, and embrace this as one mode of fulfilling the command to preach the gospel to every creature?

“The above argument did not, of itself, lead the members of the American mission in Bombay to decide that it was desirable to include in the operations of that mission an English High School. The following consideration had chief weight in bringing them to admit the desirableness of it. The thirst for English education entertained by the native youth of this presidency is fully shared by those of them who have embraced Christianity. That these should wish and seek for the opportunity of self-improvement is not to be wondered at. The Christian missionaries, with whom they are in close intercourse, are men of education, who value mental discipline, who bring their stores of information to bear upon whatever they take in hand, who urge it as an incidental proof of the superiority of Christianity that it elevates man in his entire character, social, moral, and intellectual, and who regard the education of their children as of very great im-

portance. That the young men in contact with them, and under their care, should become animated with a desire to fit themselves in all ways to occupy a position of influence in the land, is not strange. At all events, it is a fact that young men, connected with the American missions in Western India, have shown such aspirations, and under the influence of them, wisely or unwisely, many of the most promising have left the Dakhan and repaired to Bombay to avail themselves of the advantages enjoyed in missionary institutions there. It is quite possible that they sacrificed other advantages of another kind, in so doing. But they were not disposed so to regard it. They came to Bombay, one and another and others in succession. The members of the Bombay American mission saw, with regret, that the tide was setting past themselves, and that the converts of the American missions in the Dakhan, the members most likely to be influential and useful, were passing under the care of brethren of other denominations. In this regret no feeling of sectarian jealousy mingled. In every point of view it certainly

seemed desirable that those who had been the means of converting these persons, should have the future direction of them and enjoy their assistance in the field to which they naturally belonged, and where they were most likely to be useful. This it is believed was the consideration that first powerfully awakened the minds of the American missionaries in Bombay, to the desirableness of an institution, where persons of the character spoken of could obtain that education which they were seeking, without becoming disconnected with the missions of the American Board in Western India.

“It was thought that such a school could be conducted without necessarily withdrawing the missionary, or missionaries, from other labors of paramount importance. It was considered that a missionary, who felt the importance of preaching in its stricter sense, would not neglect this, because he was engaged in teaching Divine truth in such an institution several hours in the day. It was hoped that the disadvantageous tendency of large educational establishments, in withdrawing those

engaged in them from other labors, might be avoided in this institution. Is it not possible to carry on a school of this kind without regarding it as the mission field, but only as a portion of the field of the missionary? So far as the present experiment has gone, it would seem to be possible. If it be distinctly understood by all connected or to be connected with the mission, that the mission polity is in the main something else than educational, that it is only the pressure of circumstances that has called this school into existence, and that its existence is permitted only as a subsidiary to the direct and oral preaching of the gospel, doubtless the tendency above alluded to might be counteracted.

“The mission can hardly expect to have Christian catechists or preachers, natives, to labor efficiently in connection with it, unless it has the means of training them for this service. As things now are, persons of the needed ability will prefer to profess Christianity in connection with a mission that has these means. Young men convinced of the truth of Christianity and fully resolved to embrace

it, have been known to hesitate some time as to the mission with which they would unite themselves. Perhaps there is in this nothing stranger than in the fact that persons in America, ready to make a profession of faith in Christ, sometimes deliberate as to the church in which they will seek admission. To be without the means of giving converts an English education, would, in Bombay, be in many instances, to lose the converts.

“It seems better that persons who are looking to the ministry of the gospel should pursue their studies, or a considerable part of their studies, in a school where they are daily and hourly brought into juxtaposition with the same classes and the same characters that they will be obliged to meet when they enter upon their labors. They will thus acquire much more facility in addressing men, more acquaintance with their actual condition, more readiness in meeting objections.

“These arguments might be expanded. Others might be presented. To obtain in this country regular and attentive congregations willing to hear the gospel statedly, is felt to be

almost as difficult as it is desirable; but in a school like that spoken of, such an audience is obtained. The object of the present report, however, is not to state the advantages of educational institutions generally as a means of missionary operation; but only to point out a peculiar pressure of circumstances existing in Bombay, requiring, on the part of the American mission there, an institution, something like that of which a description has been given."

The mission, however, notwithstanding these strong arguments, and without refuting them, report against the continuance of the school. As the ground of this decision, they say, that "past experience has seemed to show that such schools are not the most efficient instruments in forwarding the great work of missions," that "the expense is an objection," and that "the influence of such schools on other mission-fields is undesirable." These are little else than mere assertions, needing ample proof; but the Deputation, acting under instructions, no doubt enlightened the mission in regard to "the general policy and

plans of the board as unfavorable to such a school ;” and this must have greatly aided the decision. In their letter of instruction it was said, “ At present it is the strong persuasion of the Prudential Committee, that no school can properly be sustained by the funds of the Board in which the vernacular language is not the grand medium of instruction ; and the Deputation will not feel at liberty to do any thing contrary to this persuasion, without what shall seem to them very conclusive reasons.”

After receiving their report of the mission, the deputation say to them :

“Your general meeting has proved to our satisfaction, with what we have seen and learned elsewhere, that the American churches may have a prosperous system of missions in the Deccan, with the ordinary blessing of heaven, without such a school as was proposed at the Bombay presidency.”

They allowed the High School at Madras, which had been established several years, and was supported by contributions from funds in India, to be continued. The language of the letter is—

“The English language, and not the vernacular, being the grand medium of instruction in the High School, there must be, according to our instructions, ‘very conclusive reasons’ for this exception to what may be regarded as now a settled principle in our educational appliances. These reasons we find in the actual and long tolerated existence of the school by the Prudential Committee in its present form; in its relation to opinions, feelings and habits of our beloved and venerated fellow-laborer; in the cheerful support given to it by the friends of missions in this region; and in the fact that something like it is apparently essential to the present happy working of this mission. And considering the hold which Mr. Winslow has on the respect of the youth in this school—heathen though most of them be—and his perfect knowledge of their language; considering the extreme moral degradation of the lower castes in great cities, and the almost insuperable difficulty in obtaining direct access there to the upper castes for continued preaching to the same persons; and considering also the development of mind in the lads generally

of the High School beyond that of most uneducated adult heathens; it must be regarded as an important point gained, considering Mr. Winslow's preaching habits, for him to have them as a stated congregation. Experience in English High Schools has not indeed shown, so far as we have yet learned (unless it be in Madras), that such congregations of day-scholars are very promising for conversions. But where the preacher has such advantages of personal respect, and of an idiomatic use of the language, and of deep, fervent interest in the souls of the pupils, the congregation, in such a city as Madras, must be regarded with hope. It is now eight years since the school came on its present plan. Six of the pupils have been baptized by Mr. Winslow, and eight others, awakened in the school, have been baptized elsewhere. The principal cause of these leaving the school, was to secure board and a more effectual protection in the Scotch and English schools, and has a serious bearing on our future plans. One of the mission helpers was educated in the High School. Four of the monitors, or subordinate

teachers, are Christians, one of whom was wholly educated in the school. The head teacher is of European descent, and a religious man; and the instruction, excepting one hour a day of religious teaching by Mr. Winslow, is all done by him and fifteen monitors."

On the general subject, also, Dr. Anderson, very candidly remarks:

"It may be freely admitted, that the great cities of India have their peculiarities; and the experience in the rural districts, and the reasoning concerning the missionary work there, must not be regarded as decisive when planned to carry the strongholds of idolatry in Calcutta, Madras, or Bombay. The difference lies in the facilities of access to the higher classes. This access is not easy anywhere, but it is specially difficult in great cities. We have met with intelligent and excellent men, who despaired of reaching these classes in cities, except through the medium of English High Schools. We are by no means satisfied that the experiment has yet been fully tried. Mere street preaching requires strength of nerve, quickness of mind, and command of

the native language, which but few missionaries can be expected to possess; and this method of proclaiming the gospel is but an auxiliary to zayat and bungalow preaching. We are required to preach the gospel to all, and must attempt it; but "to the poor the gospel is preached" in fact; that is, to the masses. The necessity and the value of English High Schools in the city missions of India, is now in a progress of experiment on a large scale, by pious, able, devoted men in each of the great Presidential centres. In Madras, especially, we were delighted with the earnestness with which the gospel was pressed upon the youthful minds, and with the fruits of that earnestness already gathered. While not prepared to recommend such expensive schools to our own Board, we cordially bid them 'God speed,' as a part of the appointed agency for India's conversion to God."

Among missionaries in India, there is a very general, and all but universal opinion of the value of such schools, even as converting agencies; especially for the middle and higher classes, who can scarce be approached in any

other way. To be such, however, in any considerable degree, they require a large amount of efficient missionary superintendence, and to be made in some sense, asylums for the converts, who may be obliged to flee to the missionary for protection when persecuted, or even cast off by their relatives. This renders them less eligible, on a large scale for American than British missionaries, and where much encouragement is given to converts by large salaries to such as are employed, and full support to others, there is danger, without great watchfulness, of awakening a mercenary spirit, by enabling the natives to make "gain of godliness," and of drawing hypocrites into the church, notwithstanding the trials through which most of them must pass. There is also danger of separating them too much from their own people, and thus lessening their usefulness as missionary assistants.

Still, with proper guards, as a method which seems opened by Providence for access to the more respectable classes, and for bringing the mind of the missionary in contact with the minds and hearts of those otherwise nearly in-

accessible, it is the decided opinion of the writer that for making known the gospel, and as an important means of raising up native assistants, and an efficient native ministry, High Schools for English and European science, with the vernaculars, are worthy the cordial and generous support of American Christians. English will be studied, whether taught by missionaries in connection with Christianity, or otherwise. It will be pursued. Its influx is as irresistible as that of the tides of the ocean. For good or evil it is overlaying the leading minds of the country. If the government schools are left without the Scriptures, and institutions in which the Bible is thoroughly taught—whether receiving the grants in aid from government, or proceeding without them—are not largely established, and energetically conducted, the leading classes of the Hindus, learning, in the light of true science, to despise the senseless idols of their own creed, and not being taught a better, will become extensively infidel; and more irreclaimable, and unapproachable, and immoral than the followers of the brahmanic system. These have at least some

sense of religion, and fear of superior powers, but as infidels they will have neither. To prevent their becoming such, we must, if possible, give them the Bible with their superior education.

It is also certain that while the mass of the people are to be taught Christianity in their own tongue, and it is absurd to fancy that English is to supplant the vernaculars, except in case of some rude and unformed dialect, yet it will so far prevail that those ignorant of it, will be thought unlearned, and unfit to be leaders in the native church, or to contend with their infidel or idolatrous countrymen who have acquired this knowledge. Besides, while it may be granted that different grades of laborers are needed, and that comparatively unlearned, but pious and devoted teachers may be principally relied upon, in rural districts, yet even they will need the benefit of some among them, capable of strengthening their faith when attacked; and a higher class of ministers will be required in more cultivated societies. It may be very well in the new settlements of North America, where the preachers

of the gospel must be hardy and live on little, and where great numbers are wanted, for the people to content themselves with plain but good men of moderate acquirements for ministers; but the rule in general is, that ministers of the gospel should be men of learning. Their hearers may not, perhaps, understand Latin, or Greek, or Hebrew, and may know little of science, but authorized, religious teachers are required, very properly, to have some knowledge of these, for the enlargement of their own minds, that they may be the safer guides, even in religion, in which they use their own plain vernacular, "avoiding vain and profane babblings and oppositions of science falsely so called."

It is equally necessary among the Hindus, that some, at least, should be learned, and for this higher class of ministers, and also for physicians, and surgeons, and schoolmasters, qualified properly to teach geography, astronomy, or even arithmetic, in the best manner, and for the proper elevation of the native Christian community, a knowledge of English, sufficient to use books in this language, is very

desirable. It is also necessary for the creation of a Christian literature, and for Christianizing the vernacular languages. A process of this kind was wonderfully employed by God for moulding a dialect of the Greek language, by the Septuagint translation of the Old Testament, and by making it, to a great extent, the language of his own people, so as to make it a proper vehicle for the New Testament revelation.

The objection that those who attend the high schools are lost for the native work—though not lost to the community—because they can command higher wages than the natives can give, is more specious than real, except in limited localities. It will be removed when large numbers are qualified for government and other service. Before that, something may be done by accustoming the youths of the school to frugal habits, and not raising them out of their proper sphere. Teaching the native Christians so to manage their affairs that they may be better able to support their native teachers than they now are, will also be a remedy. The country is abundantly productive, and with those improvements which

government seems disposed to make in its political state, there is no reason why native Christian communities should not be so far elevated as to support teachers, physicians, and ministers, who have even studied English; without which knowledge, they could not in a rising and improving community be in the best manner qualified for their work.

The London Missionary Society, for many years, confined their efforts, in Southern India, to preaching and teaching in the vernaculars, and established a vernacular seminary at Bangalore, which still continues, for training native assistants from different stations, and to fit for the ministry such as might be found suitable. The failure, however, of securing in this way a well-qualified native ministry, has led them lately to form an English High School at Madras, which now contains more than four hundred youths.

Concerning this, one of their oldest and most efficient missionaries, absent from Madras at the time, wrote as follows: "I was very glad to observe you speaking so encouragingly of our institution. I believe it to be a most

valuable and needful auxiliary to our work in such a country as Madras, and trust our Directors will be able always to give us two men for it. I would not ask for more. I like Dr. S——'s ideas and plan for his own sphere. It is well that we should hear both sides, and work both methods; both are most valuable in their proper place. God has blessed both, and will, I believe, continue to do so. All we want is to work in the spirit of Abraham's words to Lot, 'If thou wilt go to the right hand, I will go to the left.' There is room enough for both. Alas! how wide and how unoccupied; and we need not jostle one another, nor contend with one another. The fruits of the two methods in coming years will be the best test of their relative worth, wisely estimated."

This is the language of one who is himself engaged only in the vernacular work, and is the best vernacular preacher of his society, in Madras.

If the number of converts in these high schools be not large, they are very important in their influences as affecting the higher

classes of society. Though all souls are equal in the sight of God, the conversion of an educated brahman has an effect upon others, which that of a low caste, or no-caste, man has not. It shakes the Hindu system more violently. The value of converts, therefore, is to be reckoned by their quality as well as number, and those from the high schools, prepared by education, position in life, and persecution—which they must generally pass through—for extended usefulness have a higher relative value than obscure converts.

Vernacular Free Schools.—These, in the earlier periods of Indian missions, were largely established, for heathen, Mohammedan, and Jewish children, as a means of access to the parents; as a method of preparing the way for the operations of the press, by teaching the pupils to read the printed character; as furnishing places for the preaching of the gospel; and as aiding to gather audiences. They were considered also as direct converting agencies to operate upon the teachers, and children, and, through the children upon, the parents. In new missions, or those in new localities, these reasons,

except so far as modified by a more general knowledge than first existed of the object of the missionaries, and the nature of the religion they have come to teach, and acquaintance with the printed character, in consequence of the more extended circulation of books, from native as well as foreign presses, still exist; and many schools are still maintained. They were at first of necessity, for want of other teachers, conducted by unevangelized masters, under Christian superintendence, and using Christian books. The greater part of the pupils were heathen children, and such is still the case where they are continued on any large scale.

Objections have been made to the instruction of heathen children—which of course apply to all except those of at least nominally Christian parents—but it is difficult to see how these can lie, while the young are confessedly everywhere, the most hopeful subjects of instruction; and the command is, “Go and teach all nations,” and “preach the gospel to every creature;” and while it is the practice in all Christian countries, not only to allow, but earnestly to invite the children of Romanists,

Jews, and infidels to the Sabbath and other Christian schools.

On this point the Bombay missionaries well say, in their report to the Deputation :

“Persons who place themselves under Christian instruction should have opportunities for learning the truth, and for having their children instructed, especially in the Bible. When schools are established for such persons, there seems to be no good reason why children of other persons may not attend—they conforming to all the rules of such Christian school, and studying with the other boys. The only limit would be that of the strength and time of the teacher. It would seem to be an important means of communicating truth to the minds of the parents, and leading them to yield to the claims of the gospel.

“The objection to allowing such children to attend the schools is, that we provide the schools for persons who place themselves under our instruction, and if we admit others, the inducement to become connected with us is so far forth weakened. If we admit the children of heathen and Christian parents alike, then

there is no inducement for the heathen to forsake his gods, in the fact that his children will be instructed in the Christian school. On this we would simply remark, that we wish our converts to come to us without the inducement of any worldly motive, and to restrict our schools to the children of persons formally placing themselves under our instruction, might prove quite a strong worldly motive. We desire to bring as much spiritual influence to bear upon the heathen as possible. 'Faith cometh by hearing,' and we cherish the hope that all such schools will prove a means of leading men to Christ."

These remarks are sound. The objection to confining the benefit of the schools to the children of those who join a congregation, and are thus, though not baptized, in some sense, nominal Christians, has much weight among a people like the Hindus. It may operate as a premium on hypocrisy, inducing some, for the benefit of the schools, to profess what they do not feel.

More specious, perhaps more weighty objections are made to the employment of un-

evangelized teachers. But it must be borne in mind that they have been and are employed for want of others, or because others could not collect the class of pupils which it was wished to have. It should also be remembered that they are not depended on, for instructing in religion, any further than the mere repetition of lessons is concerned; and that the schools are all under Christian superintendence, and the pupils when they are rightly managed, are brought frequently where they hear the gospel preached; also that a missionary is often obliged to be content with what he *can* do, rather than what he *would*.

These schools may not have done all the good that was expected of them. By some they are accounted a failure. If it be so, then are all other forms of operation more nearly a failure than their advocates would be willing to admit, or than they ought to admit. What they have done, even when most ill-managed, to prepare the way for the gospel, no man probably is qualified to say. That they have done harm, no one will pretend. In them have thousands upon thousands been taught to read,

and been made acquainted with the Scriptures, and the way of salvation. By means of them the missionary has had favorable access to the parents as well as the children, and thousands of females, even, who otherwise would have remained in utter ignorance, have been instructed in them. The minds of multitudes of the rising generation, male and female, have received an impulse in the right direction. Prejudice has been removed, and hundreds of teachers and pupils have been converted to God, and all this, as to each particular school, at very trifling expense, less than one dollar a year for every child instructed. Would that dollar have been better laid out for children at home, in sweetmeats, or playthings, or finery? "I trow not." But, it may be said, it might do more good in some other form of missionary work. Possibly, if it could be obtained for that; but many children and others give for schools what they would not give for other objects. But let us look at some of the *pros* and *cons* on the subject in the printed documents of missionary experience.

The Bombay missionaries report to the Deputation as follows :

“ We think a moderate estimate would show that at least ten thousand pupils have been connected with these schools.

“ We cannot point to a single case of conversion from among all this number. A few instances of conversion have occurred among the superintendents and teachers of these schools, and these men are among our most valuable helpers at the present time. We occasionally meet with those who were formerly pupils in these schools, while preaching in the villages. Often such persons are interested and attentive hearers, and often they are the abusers of us and our work. The result seems to show that these schools have failed of accomplishing, except to a very slight extent, what was hoped from their establishment, in the way of influencing the people, and gaining them over to the truth. From this result follows, as a general rule, the inexpediency of employing heathen teachers in common schools. The main ground upon which such schools are urged at present is, that they are a

means of communicating with the people, of forming some kind of connection with them, of getting a congregation. It is probable, however, that in most cases, the missionary can secure a hearing for his message without the aid of such schools.

“The objections which are felt to the employment of heathens as teachers of common schools, would not lie against the employment of Christians. We have much to hope from such efforts, where a decided Christian influence is exerted upon the children, and upon all connected with them. The experiment is but a recent one in any of our stations.”

It may be noticed that while they state that they cannot point to a single instance of conversion among the children, “a few instances have occurred among the superintendents and teachers.” Surely, then, they were not altogether a failure; and how many of the children, who being most of them very young, could hardly be expected to become Christians, while in the schools, have become, in subsequent life, or may yet be converts; or have been taken to heaven, while young, by

the Good Shepherd, unknown to the missionaries! The writer has seen some little ones, never baptized, whom he hopes to meet in a better world.

The missionaries of the Board in Ceylon, say :

"In regard to the agency of these schools, in turning the people from sin unto holiness, the following facts may be stated. Very many of the persons educated in our seminary both at Batticotta and Oodooville, who subsequently became members of the church, received their first religious impressions while belonging to these schools. It appears, also, from the records of the mission, that sixty-two persons who have joined our churches, were formerly educated more or less in these schools. It should, however, be distinctly stated, that, none of these were educated in our seminary, neither were they received to the church while pupils in the schools. As the children in these schools usually leave them at an early age, it is hardly to be expected that the number of conversions in them will be very large. Still there have been some. The brethren of

the mission distinctly recollect about thirty cases. Of these a few died before making a public profession of religion. Five of this number are now candidates for church-membership; and seven of them did not join the church till they became monitors in the schools, though they were converted, as we trust, at an earlier age. We cherish the hope that the day of judgment will reveal the fact, that a considerable number of these children, who have been cut off by various diseases, especially by cholera, have, in their dying hour, trusted in Jesus Christ for salvation.

“With respect to our heathen school-masters, eighty of them have become members of our churches; twenty-five of this number having been dismissed from service in the mission, have shown, by their subsequent conduct, that they were unworthy members.

“Several instances have occurred in which both men and women have been induced to attend the services of the sanctuary, through the influence of their children, and have thereby found the Saviour.”

Here then are fifty-five schoolmasters, besides

the apostates, and thirty pupils, while in the schools, or after leaving them, without the advantages of the seminary, known as hopefully converted; and sixty-two who had been pupils, and were afterwards received to the church, of whom many received their first impressions in the schools. How many more have been or will be converted, we know not, and what good the converts have done, or will do, we know not; nor can we estimate the indirect benefits of these schools. It is therefore submitted that funds for them have been well employed

The Deputation, in their reply to the Bombay mission, say:

“Schools, regarded as converting instrumentalities, have almost wholly disappointed us; regarded as preparatory means, they have not answered expectation; and as auxiliaries, they have been expensive. Yet where there are competent Christian teachers, and funds to spare for the purpose, it is well to have schools in heathen villages. In general, however, and more as missions succeed, the funds to appropriate for such purposes will little more than

suffice for aiding the native Christians in educating their own children, and for educating catechists and preachers."

Also to the Madura mission:

"We are happy to find none of the old schools of heathen children taught by heathen masters, remaining in the mission. The large churches erected years ago at Madura, Dindigol, Tirupuvanam, and Sivagunga—too large, except, perhaps, that at Madura, for present necessities, but once filled every Sabbath by the pupils of these congregated schools—are monuments of the power of that system to create congregations for the time being, and of the folly of trusting to such schools for stated congregations after the pay of the teachers is withdrawn, or for converts, or for any very tangible results. Yet the experience is doubtless worth what it cost. Were it not for that experience, such schools would, perhaps, even now, be thought a deserving branch of the missionary work. Nor should we forget that, in the early stages of modern missions, when the sowing of the good seed of the word had not begun to yield its harvests of converts,

such schools exerted an important influence at home. The teaching of so many thousands of heathen youth to read in the Scriptures, and to repeat the leading facts in the gospel history, was itself a result; it was a success, and did much to sustain and extend the missionary spirit at the time in our churches. And though more excellent ways of employing our funds are now pursued, it may be presumed that those schools will hereafter appear to have been a labor by no means lost upon the native mind and heart of India."

To the Ceylon mission they say:

"The place which education should hold in the missionary work, is no longer a matter for theoretical speculations. It is to be determined in the light of a long, expensive and very ample experience. Experience affords little encouragement to employ them among the heathen as a converting instrumentality, or as a means of gaining stated congregations for the preacher, or in any form as a preparatory means for the publication of the gospel. Their proper sphere is among the children of converts and stated hearers, in helping to

build up a Christian community, and for the education of the native helpers of the mission, and pastors for the native churches; and the medium of instruction, in all cases, should be the vernacular language. Such, we believe, to be the teaching of experience. Such, at least, is that teaching within the range of our own observation."

It will be seen that the Deputation, in this latter extract, speak with much decision on the whole subject. The question is to be "determined in the light of a long, expensive, and very ample experience," and we have the result. They afford "little encouragement," as a "converting instrumentality," as "a means of gaining stated congregations;" or "in any form as a preparatory means for the publication of the gospel." How far they may be considered, a "converting instrumentality," some of the above facts, especially those in the Ceylon report, will tend to show. The writer does not view them as affording "little encouragement" in any well-conducted schools. As to gaining "stated congregations," remarks have already been made to show that they

have formed encouraging *audiences*; and though not usually worked with a view to "stated congregations," they have prepared the way even for these. Whether they have been "in any form a preparatory means for the publication of the gospel," when they have themselves published it in various forms, as appears above, need hardly be inquired.

Boarding schools.—These have been more largely established in Ceylon than in any other American mission in the east. Concerning that at Oodooville for females, the mission report to the Deputation, among other things, says:

"The age at which pupils have been admitted has varied from six to ten years. They have been taken from various castes. There have been none, however, from the lowest caste, and none from among the brahmans. Very few have been obtained from the more wealthy families of the province. The instruction has been given principally by the missionary ladies at the station, and three native teachers. The whole number who have been connected with the school, is two hun-

dred and twenty-two, exclusive of the present pupils; nineteen of them died while members of the school.

“Of the whole number, one hundred and seventy-five became members of the Christian church, ten of whom ultimately relapsed into heathenism, and two became Romanists. * * *

“The influence of this boarding-school, we need hardly say, has been most excellent and far-reaching. The many Christian families scattered over the province, the island, and the continent, exerting a silent, but important influence, testify to its usefulness. Many tokens of God’s special blessing have been granted, in the frequent revivals which have been enjoyed, and in the uniform prosperity which has attended the institution. There is no part of our missionary work which we have regarded with more pleasure and hope than this school, and there are no results of our labors here, which seem to us to be telling with more power, at the present moment, upon the evangelization of the land, than those connected with this department of our mission.”

Concerning the Batticotta Seminary for native lads, they in like manner say :

“The Batticotta Seminary was established in the year 1823. Previous to that time, boarding-schools for boys had been sustained at most of the mission stations, and the seminary was composed of the most advanced and promising boys in those schools.

“The main design of the mission in establishing this institution, was to raise up efficient laborers to aid in the work of evangelizing this people. Subsequently it was enlarged, with the hope that it might furnish suitable men to aid in extending missionary operations on the neighboring continent. By a reference to some of the early reports, it appears that the mission had in view also the general elevation of the people and the raising of the standard of education in the country. There are also some expressions which indicate that, the fitting of men to act as efficient officers of government was among the minor considerations which influenced the mission to carry on and enlarge their operations in this department.

“For the carrying out of this design, it has been a permanent object from the first to give the pupils a thorough knowledge of the English language, and thus furnish them a key to western science and literature, and relieve them from the bondage of Hindu superstitions founded on false science. * * *

“The present state of the Institution, if we look at it in view of some of the objects for which it was founded, is very encouraging. There is a corps of able and well-qualified native teachers, fitted to give instruction in all important branches, and the attainments of those under their charge are such as, in many cases, to do honor both to the teachers and pupils. It has attained a commanding influence in the community, as a literary and scientific institution, and is a stepping-stone by which many have been able, at a cheap rate, to rise to posts of influence and emolument. The mission, through the influence of the seminary, has had the control of education in the province for many years. Some have regarded this as a reason why the institution should be sustained, lest the power of educat-

ing this people should fall into the hands of the heathen or others opposed to the pure principles of the gospel.

“Were it our object to *educate* the community, we should regard our position in this respect as very encouraging. Viewed as a missionary seminary, its present state is not so encouraging. The whole number of students is ninety-six; of these eleven only are members of the Christian church. Many of the older pupils are of that class who are looking mainly to government for employment, and seem determined to have nothing to do with Christianity. There is, however, a redeeming feature in the fact that many in the lower classes are children of church members, who will, we trust, be found on the right side, if not exposed to too great temptations by being thrown in contact with evil influences. In the last class of thirty, admitted in 1854, fifteen were from Christian families. In the class which graduated in September, 1854, there were six church members; and of the ninety-six, above named, thirty were admitted in October, 1854.

The whole number who have sustained membership is.	670
The whole number of students now living, who have been educated, is	454
Of these there are in mission service.....	112
Of whom there are employed by the American Ceylon Mission	81
The number in service of Government in Ceylon and India	158
The number in different kinds of business in Ceylon and on the Continent.....	111
Those whose employment is unknown, or who are not known to be employed in any useful business....	73
The whole number of church members.....	352
Number excommunicated.....	92
Whole number who have died; (8 of whom after ex- communication,.....	72
Present number connected with Protestant churches...	196
The number now connected with the American mission churches.....	185

“The institution has raised up a class of native assistants who have greatly aided the mission in carrying on their work, and who will, we trust, be of still greater service as preachers and pastors in different parts of the field. Many of them are the fruits of the revivals to which allusion has been made, and are indeed the most promising fruit of the institution.

“There are also some among those who are not connected with us, but are engaged in government and other service, who, we hope, are Christians, and honor their professions by an humble and consistent life.

“Aside from the above results, the seminary has exerted an influence in the land which cannot be mistaken, in waking up the native mind, in diffusing useful knowledge, and creating a power, which, if directed into the right channel, will do much for the elevation of this people. There is a class in the community who have, in a measure, been freed from the bondage of superstition, whose views have been liberalized by science, and who may do much for the improvement of their countrymen. Though the seminary has failed in some respects, to accomplish all its friends hoped for, it has done a great work in its day, which will yet, by the blessing of God, turn to good account in the establishment of the kingdom of Christ in Ceylon.”

In both the above institutions, material modifications were made, on the visit of the Deputation; reducing the number of pupils,

and excluding English as a principal study. This was virtually to destroy the Batticotta Seminary, as it removed its main attraction, and it almost necessarily led to its suspension. On the subject of boarding-schools, the Deputation said to the Bombay Mission :

“Our experience in boarding schools in our somewhat extended system of missions, has not been altogether satisfactory. The experience has been chiefly on what we have seen denominated in India the hot-house system; where the youth were isolated from their heathen friends and idolatrous festivals, and lived altogether under the missionary's eye. Where the youth are taken early and the isolation is complete, the proportion of hopeful conversions is considerable; but we have found these results, with some exceptions, less practical, less available for entire, self-denying service than we had expected.”

The opinion of these able men, after much opportunity for observing the working of boarding-schools, must have great weight. There are undoubtedly many evils incidental to the system, but it does not follow that it is

therefore to be abandoned; nor did the Deputation come to that conclusion. Rightly conducted, with proper regard to the ends to be sought, and a suitable adaptation of means to those ends, much good may be effected by these schools. One of the ends should be the raising up of well qualified native agents, and this is a most important object. It was for this purpose that the seminary at Madura, in which the pupils are all boarded, was established. Concerning this, the mission say:

“As the mission had no Christian community from which to draw a supply of young men, the majority of the first students were from heathen families. Many of them also were from Tanjore and other neighboring districts. Of the thirty-four collected at the time, twenty-one were heathen and Romanists and fifty of the whole number were from other districts. The classes also which entered in 1844, 1845, 1846, and 1847, were composed of similar materials. Notwithstanding these disadvantages, the seminary was greatly blessed. Very many of the students were converted, and some of the first graduates are our

most efficient helpers at this time. The year 1847 formed an era in the history of this institution. The mission took action on the subject of caste in July, having direct reference to the catechists and church members; and it was the occasion of some excitement in the seminary from the fact, that many of the catechists and others affected by the caste movement, had sons in the institution at the time. The object of the seminary being to raise up helpers for the mission, it seemed to be inconsistent to admit, or even to retain those in the institution, who, by observing the rules of caste, would be unqualified to enter into the service of the mission as catechists, after having completed their course of study. In consequence of the action of the mission on this subject in October 1847, the seminary was nearly disbanded, only one of the teachers and nine of the students having complied with the requisition of the mission. Some of the scholars and one of the teachers afterwards returned.

“A few months later, a class of twelve, mostly from our own people, and of low caste,

were received. Since that time the number of students from abroad has constantly diminished. In 1854, a class of fifteen were received, not one of whom was from without the District. * * *

“The present teachers are four in number, all of whom are graduates of the seminary. The first teacher, Albert Barnes, was a member of the first graduating class, and is a most worthy man. The second and third teachers are also very promising both in respect to education and piety. The fourth teacher is young, having graduated last year. He had a good reputation in his class. * * *

“There are in the seminary at present four classes. In the first class seven students, in the second nine, in the third twelve, and in the fourth fifteen; in all forty-three persons. Of these thirty-six are members of the church, and three are candidates for admission. Nearly all are from our own field and our own people.”

There can be no doubt of the usefulness of such an institution; and when the immense importance of female education among the Hin-

dus is considered, all must agree that well conducted boarding-schools for girls, where the circumstances of a mission allow, should be encouraged. The education of one girl may be considered equal to that of three boys in its prospective influence.

The boarding-schools in many places are what in America would be called, perhaps, manual-labor-schools—that is, the pupils, whether males or females, work a part of each day for their support. In fact, in all the schools for girls, sewing, cutting, crotchet-work, lace-making, etc., with taking their turn in cooking, are more or less practiced. The object is, as much as possible—in connection with giving them proper employment and exercise, and it may be also lessening the expense of their support—to fit them for after duties in life. The employment should therefore be as far as possible such as they may subsequently follow, and find useful and profitable. In the cities the girls received, are generally of low caste, others not being readily obtained; they have, therefore, except such as may perhaps marry a catechist, or school-

master, or some other assistant in the mission, to look forward to employment as ayahs, or family servants. For such, a knowledge of English is desirable; for others, it is less important.

Industrial schools of a more extended character, and especially for boys, are also established in some places, with a good measure of success. The Germans have done most in this department. They have taught various handicrafts and trades, as well as the cultivation of the soil. In a school of a German missionary at Salem, under the London Missionary Society, the profits of the work in the business of blacksmiths, carpenters, etc., have at times gone far to support the establishment. It contains some scores of youths, who, in addition to their Christian education, obtain a trade, which will enable them to support themselves in after life. The object in these industrial schools is not, as among savages, civilization; but in the first place, conversion, by bringing the members of them under efficient Christian instruction; and secondly, giving the means of self-support to the converts, which, among a people so poor and dependent, is very important.

One of the great problems to be solved, is, what can be done for the native converts, to ensure them the means of obtaining an honest livelihood. It may be thought this should be left to themselves, and as patient endurance is part of the duty of all Christians, and as it is through much tribulation that most enter the kingdom, it cannot be necessary for missionaries to smooth the path of the converts, so as to save them from suffering for want of support. But common charity, not to say the progress of Christianity, requires them to do what they can in this respect, without encouraging a mercenary spirit, or leading any to follow Christ for the loaves and fishes.

Orphan schools are also established, in some places, which are usually, in part, self-supporting by means of some kind of labor. These may be thought too expensive for missionary societies, whose object is to save the soul, rather than feed the body, but the two are often united, and as in the case of Khoud children, rescued from the Meriah sacrifice, the supporting and teaching of the children is often

the only means of reaching the tribes from which they come. If, in a famine, hundreds of brahman children could be gathered into an orphan school and taught, it would probably be as good a use of mission-funds for that class as could be made; because adult brahmans are so difficult of proper access. The Roman Catholics, who know well how to adopt their means to their ends, have often succeeded in China and other places, by means of such schools, in obtaining an influence which they could get in no other way. Where free access can be had to all classes to preach the gospel, as in most parts of India, they are unnecessary as a part of the mission-work; and may be left to private charity.

The place which education should have in missionary operations in India, must be determined by circumstances, and not by any universal rules applicable to one particular state of society. There is in India almost every grade, from barbarism to a refined, though sickly, civilization. It does not follow because the apostles did not establish schools among the refined Greeks and intellectual Romans,

who were, in part, prepared to receive their message by some previous acquaintance with the Jewish Scriptures, that they are not needful for access to the ignorant, prejudiced, priest-ridden, and caste-enslaved Hindus. The apostles went with divine credentials, in the power of working miracles, speaking various tongues, and imparting spiritual gifts; they had no schools, yet Paul disputed in the school of one Tyrannus, daily, for the space of two years. Schools are now an important aid in their proper place; and until the energies of a mission are sufficiently taxed for the education of Christian children, they may be opened for those of the unevangelized, and so give profitable employment to its female members, who otherwise might have little to do, and to the missionaries themselves, when not able to be abroad, to preach.

III. THE PRESS.—This is a mighty engine for good or evil, everywhere, in these modern days; and its influence should not be lost sight of, or undervalued by missionaries. In a place like India, a Christian press is of incalculable importance. Whatever is done di-

rectly by the foreign missionary in preaching the gospel himself, or by training others to preach it, he can in no way reach by the living voice, effectually, the millions scattered over this widely-extended land. Truth on the printed page can go where he cannot find entrance, as into the temple and into the women's apartments of the house. It can be carried forth, as winged seeds are carried by the wind, in various ways, and scattered broad-cast. Nor is it in vain ; seed thus scattered sometimes falls in a fruitful place.

Nor is it merely because the living voice cannot be lifted up everywhere that truth in the printed form is needed. The press is required, also, for permanency of effect ; to reiterate, again and again, what the preacher may have stated ; to bring the truth home to the conscience in places of retirement ; to refresh the memory, morning and night, and at the midnight hour ; to be at all times and in all places an efficient, though silent preacher ; not tiring with the message, not failing under a hot sun, nor sinking from disease, as may the living agent.

It is the peculiarity of Protestants in distinction from the Romanists, that they give the Scriptures to the common people in their own tongue. It will not be contended that any mission can prosper if this be not done, or if the converts are not properly instructed in all the main truths of Christianity ; but how shall this be done without the help of the press ? What would the professed followers of Christ, in a Christian land, be without its aid ? With all the help they have from each other, and notwithstanding the beneficial influence of Christian society, how barren would the minds and hearts of most persons be, if they had no help from books, or tracts, or newspapers ; not to say Bibles ? In some way a Christian press must be brought to bear upon the Hindus, converted, or unconverted, if we would not meet the brahmans at disadvantage ; for they are using the press largely to support their falling system.

It will not do to refer us to the apostles, as not having had schools, or presses, or other "machinery," as it is sometimes called, in their missions. If we would strictly imitate the

apostles, we must go forth, as they did, without pecuniary support from others, and labor, working with our hands, as Paul did. We must repudiate the machinery of a missionary society, and committees, and secretaries, and treasurers; and, if we would be thorough, roll back the tide of civilization, and go, as Paul did, on foot by land, and on sea in a vessel without compass or chart or chronometer, and have nothing to do, in our locomotion, or transmission of intelligence, with rail-roads, or steamers, and electric telegraphs. It is easy to remind us that the work of missions is a work of faith, and that God is able to remove all obstacles. So it is at home also; yet when He gives his church facilities based on this work of faith, He requires them to use these facilities. He never interposes to do what men can do. He might remove all obstacles and convert the heathen without the aid of his church, but He gives his people the privilege of being co-workers with him, and as such to use all the means He has put in their power. We are all to put our "shoulders to the wheel;" yea, to every wheel, and then cry to him for a "living

spirit in the wheels." It is not the use of "machinery" in missions that is to be blamed, but dependence upon it; as would be the use of medicine in sickness, if we did not with that, trust in God, and pray for his blessing.

Formation of Congregations and Churches, and Ordaining Native Pastors.—The forming of Christian congregations in villages, surrounded by heathens, and where, perhaps, the members are mingled with them as neighbors, has been found a good initiatory step. These congregations are composed principally of unbaptized persons, who profess their belief in Christianity and desire of baptism, and who put themselves under instruction. The missionary, or some one in his place, teaches them; and their children are gathered into a school. Attention is paid to their wants, as to marriage, burial, etc., and they are expected to renounce idolatrous practices, keep the Sabbath, and attend on public worship. When the members are enlightened, and appear to receive the truth in the love of it, they are baptized, and received to the church; and their children are then baptized. The importance of these

associations is thus noticed by the Madura mission :

“ Why is it that congregations are organized ? Why not freely preach to all, and gather into churches those whom the Lord is pleased to convert ? To this we answer : It must be obvious, that minds sunk in the deep darkness of heathenism, cannot at once understand the mysteries of the gospel. The truth must be repeatedly explained and enforced, and conscience and all the moral powers aroused and educated. Then conviction of sin and faith in Christ may follow.

“ But people, while heathen, will not give such attention to Christianity as to secure this result, nor can they without subjecting themselves to the charge of apostacy. For to attend our religious services regularly, or to examine the Bible prayerfully, would imply, in the judgment of the community, a reception of the Christian faith.

“ Here is the necessity for Christian congregations. The people, while heathen, can be led to see that Christianity is better than idolatry. They can be persuaded to abandon

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the latter, and receive the former. But congregations thus formed, will at first be unstable. It would be unnatural that all who join them should stand firm in the time of persecution. The motives to go back are many. The power of public opinion, their own evil natures, and the snares of the devil, are all against them. It should, therefore, be expected, that a large proportion will return to their former faith. It is only after the image of Christ has, by the Holy Spirit, been inwrought into the hearts of a portion of any community, that we can hope to see stability."

The Deputation, already frequently mentioned, in calling special attention to that branch of missionary operations, did a good work. There had been too much delay in forming native churches in the villages removed from the principal stations, and putting them under native pastors. In some cases the missionaries had not devolved a proper share of responsibility on the native assistants, who, if not trusted, would probably never be prepared to bear it; and, keeping them too much under their own shadow, had not given them space

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and sunshine by which they might take root and stand by themselves. They had not room enough. This, in consequence of the visit, is being remedied. The Deputation say to the Bombay mission :

“The report well expresses the grand and governing object of the American Board, in its plans, and in the distribution of its funds ; as being the conversion of sinners, the gathering of these converts into churches ; and the ordaining of native pastors over these churches. This was not always exactly the practical view which the Prudential Committee took of the duty of a missionary society. Their Reports will show this. Once they aimed in their plans, more than now, at communities ; planning for distant great results affecting the masses. They are now falling back upon the apostolical practice, and aiming directly at immediate conversions—the conversion of individuals—and at the multiplication of churches, with native pastors to work under supervision till the missionaries leave the field. It is our belief that greater spiritual results will be reached in this way than by

any other. We have less to do now, than formerly with preparatory means, with pioneering for the preached word, with mere civilizing processes, with any thing and every thing not recognized by the Scriptures as our appointed means of conversion through the agency of the Holy Spirit."

Also to the Madura mission :

"Mission churches obviously require the utmost simplicity of structure; and all that they require, and all that is good for them, may be learned from the New Testament. A local church is God's institution. So is the pastoral office. So are deacons, to do work from which pastors should be relieved. And a church thus organized on heathen ground in the New Testament simplicity of structure is, as all the New Testament churches were, a missionary church, and belongs of right to none of the existing complicated denominations of christendom. And never shall we know what such churches, in their full local development, will do and become in heathen lands, till we have made full proof of them; till we bring them into an organized, active existence; and

throw responsibility upon them for self-government, self-support, and the propagation of the gospel. Nor are adverse theories on this subject, before a bold confiding experiment has been made under favorable circumstances, entitled to any weight."

In regard to those who should be admitted to communion, the Bombay Mission make some judicious remarks:

"Every person who gives evidence of true repentance for sin and faith in the Lord Jesus Christ should be received into the Christian church. It is often difficult to determine in respect to particular individuals what constitutes sufficient evidence. Any thing which indicates that a man has forsaken his sins, that he loves the Saviour and desires to do his will and is willing to suffer for his sake, is important evidence. It should be remarked that we very rarely see such deep contrition for sin, and such loathing of self on account of it, among the natives of this country, as is often exhibited among those who have known the Bible from their childhood. But when an individual manifests a love for the truth, a con-

stant desire to hear and know it, an evident effort to do what is right, and this effort long continued, and especially when we see resistance to strong temptation or steadfastness under opposition and trial, then we may have confidence that he is a true child of God. Knowledge of the great doctrines of Christianity may be very limited and yet a man be a true Christian. If he exhibit evidence of a change of heart, his ignorance of these doctrines should not be a bar to his admission to the church. His knowledge or ignorance should be considered only so far as it is an evidence of conversion or otherwise. Distrust of the native character may sometimes prevent us from receiving individuals to the church who ought to be admitted. Distrust should not be allowed to prevail too far. There is danger of this from our general feeling in regard to the deceptive practices of the natives. And yet on the other hand, there may be too much credulity, and in consequence great rashness in receiving men to the church who are unworthy. It is well for the missionary to put a great deal of the responsibility of receiving

members to the church upon the native church members. It will be found almost invariably to work well. The native Christians generally form a very correct opinion as to the character of those with whom they are daily conversant. A native pastor will often judge more correctly, with regard to the character of a native candidate for church membership, than the missionary."

This whole subject is one of the deepest interest. There may be differences of opinion as to the manner of raising up and qualifying an efficient native ministry, and as to the amount of responsibility or authority, which should be committed to it; but there can be no doubt of its immense importance. We might as well talk of conquering and governing India politically by foreigners, as to expect to bring it into subjection to Christ by agents wholly from abroad. It is well known that India has been subdued, and is kept in order principally by an army of Sepoys; officered indeed in part by Britons, but an army principally of her own sons.

In reference to preparation for the native min-

istry, something has already been said in speaking of education in English, as desirable for some. This is not to be understood as applying to all ministers, nor is it to be thought that all the pastors of native churches should be trained for a length of time in any school. They may, after the manner of some Baptist and Congregational churches in England, be selected from the members of a church, as possessing piety and gifts, and after some private preparation, perhaps with a missionary, be called to the ministry.

In regard to the preparation of native agents, the Arcot Mission in their letter to the Deputation, say, among other things :

“They should have a street-education. We mean by this, that they should, in their preparatory training, accompany the missionary in his street-preaching. Thus they will learn his mode of presenting truth, his arguments, and his illustrations. These will open to them a fund of thought, will shape the working of their minds, and stimulate their natural powers to independent efforts in the same direction. They will acquire confidence and moral cour-

age, so as to fear the face of no man. Their minds will be whetted, and brightened, and practically educated, to meet the various exigences of their office. This is the form of a theological seminary, which appears to us to come very near the one that our Lord instituted."

The Bombay Mission say :

"The first assistants and teachers will need to be taught almost exclusively by the missionary, for he has no one else to teach them. He has their training, as it were, in his own hands. He will take them with him to his preaching places, and on his tours. He will converse with them familiarly and freely upon the truths they read. His teaching should be mostly from the Bible itself. The knowledge of other related things can be communicated as may be requisite. In case of hopeful conversions of persons who have such natural abilities that they afford a hope of being qualified for preachers and pastors, a more extended training will be required. They should be put upon a course of study.

"In process of time we look, with the bless-

ing of God, for results which will demand more training for assistants and teachers, than the missionary himself has time to give. There should be provision made for a school for catechists and teachers, as soon as there are proper candidates for such a school. They should be trained in the common branches of study. The Biblical element, however, should be the most prominent, and the training should be thorough in the Scriptures. One important object in bringing young men into such a school, would be to develope and strengthen their Christian character, to enable them to face the difficulties they will meet when placed by themselves, away from the station where missionaries reside and Christians are found—to be leaders of the flock. How many such schools there should be, and whether more than one in connection with any mission, must be left for future circumstances to decide. All we would now say is, there must be adequate provision for the education of catechists and teachers in every mission.”

The Deputation, in reply, write:

“The manner of training native preachers

indicated in the report, is precisely the one which the Prudential Committee desire to see carried out in the missions as far as may be; less in seminaries, more in actual connection with the preaching missionary. Science, literature, general knowledge, what is called a liberal education, are good and important; but in educating our native preachers in this way among the heathen, we have often paid dear for the education; and when obtained, have too often found that we had paid more than it was worth. Better dispense altogether with our theological seminaries among the heathen, for the present, if we cannot combine with our instruction an active training in the work of the ministry. Every missionary ought to feel, that his office constitutes him the gatherer of churches and the educator of preachers. Let it be our aim, depending on the Holy Spirit, to plant a church in every considerable village, and without delay to furnish every church, thus planted, with a pastor."

As to the formation of churches, some remarks may be quoted, both from the Madura and Ceylon missions. The former say:

“The formation of churches is necessary to the continued existence and development of Christianity in any country, and especially is it suited to the condition of the Tamil people. The maxim that ‘union is strength’ is true in regard to Christianity, as it is in worldly things. An army ever so numerous and brave, unless united and properly organized, could accomplish but little. So with the church militant. It must be united and properly organized and watched over, or its stability, strength, and aggressive influence, will never be developed; nor can it in any way withstand the assaults of the world, the flesh, and the devil, but must fall before them. This assertion is not made irrespective of the power of the Holy Ghost, but in direct regard to that. This organization we consider the channel or means, through which the Spirit is to operate. If these organizations are necessary in a civilized and Christian land, how much more are they necessary in lands where the heathenism of ages has weakened the intellect, debased the moral character, destroyed the independ-

ence and self-respect, and assimilated the man to the brute."

The Ceylon mission say :


"The command of Christ, 'Go ye into all the world and preach the gospel to every creature,' though given directly to the apostles, is fully binding upon every Christian to the extent of his ability. It is also a principle universally recognized that union of action and influence, gives increased power; and hence it will appear that the missionary who seeks as rapidly and thoroughly as possible to carry on his aggressive movements against heathenism, must, in the prosecution of his work, gather the native converts into churches and unite their power as witnesses for the truth and as examples of faith and obedience to the principles of the gospel; and in order that he may be relieved in part from care and responsibility, and be left more free to preach the gospel in other places, and to plant other churches, he will place over them native pastors, who will feed and watch over the flock."

There would probably be much variety of

judgment as to the extent to which missionaries should divest themselves of the pastoral care. Many, quoting the example of the apostles, who, after forming churches, committed them to the care of others, and passed on to new fields, seem to think that missionaries should seldom—and only in the early stages of their labors—retain the pastorate. But missionaries have not precisely the office or endowments of the apostles. They have not the discerning of spirits to guide them in the choice of agents to carry on the work which they may begin, nor the power of communicating the Holy Ghost by the laying on of hands. Nor do they, in India, find a people prepared of the Lord, as were most to whom the apostles went. The office of the apostles, and for which they were divinely inspired, was not only to extend Christianity to the unevangelized of a particular country—as missionaries now endeavor to do—but to establish it in the world as a new religion, and give it its proper form and rules; both in the institution of churches, with proper officers and ordinances, and furnishing regulations for them, by giving the written

gospels, and sending them inspired epistles. They had a higher work to perform than merely preaching—though it seems that this was committed to them rather than baptizing, for which Paul says, he was not sent, and consequently than the organizing of churches, to which preaching and baptism were initiatory—and this was the completion of the Scripture canon, and the “care of all the churches.” Missionaries do not now readily find—at least among the Hindus, however it may be among the Armenians, Nestorians, and others—a Timothy or a Titus to make a presbyter. Let these things be well borne in mind, and let them remember both the weakness of the Hindu character, and the peculiar temptations in every Hindu church to retain heathen customs and Hindu caste ; and then, while they feel the importance of “ordaining elders in every city,” where a few believers are gathered, they will feel also the necessity of carefulness in selecting “faithful men, who shall be able to teach others also.” The ordained natives in Tanjore, who have had more or less responsibility in the church for a century past, have done little

for its purification from either heathenish caste or custom. Probably, in most cases, a missionary in laying the "foundations for many generations," and seeing to it that "hay, wood and stubble" are not built upon them, must not only oversee, but often put his own hand to the work. He must nurse, he must discipline, he must guide the infant church. He must, for some length of time, at least, be a pastor in reality, if not in name, both to the sheep and to the lambs. He must be gentle among them, as a nurse cherisheth her children. "He must exhort, reprove, rebuke, with all long-suffering and doctrine." He must "feed the flock of God." It is comparatively an easy thing to gather a flock; but, among the heathen, at least—let alone Christian lands—the tug of the battle is in keeping them together, and leading them into green pastures that they may grow thereby, and re-commend the Shepherd, so that others may join them. Above all things a *witnessing church* is wanted; and for the difficult service of training its members, not the lowest, but the highest gifts and graces will be found



needful. One living, spiritual church, divested of worldliness, warm with the love of Christ and of souls, with a pastor like Brainerd, or Martyn, or Payson, would do more to recommend and extend Christianity, than a dozen of the ordinary character, especially if the members felt, as they would be likely to do, under such training, that the "grand *desideratum*," as the Deputation express it, of foreign missions, "now is, that every convert should feel that, as a Christian, he is bound to declare the great salvation to his neighbors."

With such exceptions as circumstances are found to require, the views expressed in the Bombay report, of the duty of the missionary, may be well adopted.

"He must look beyond the mere pastorate of a church. He must endeavor to collect native churches in different places, and he must train up some of his converts to be the pastors of these churches. He should be prepared to commit the truths of the gospel to faithful men that they may teach them to others also. As they increase in knowledge of the distinctive doctrines of the gospel and in adap-

tation to the work of making them known to others, he must give them the opportunity of exercising their talents, standing out of the way when necessary, that they may gradually be preparing to come forward and perform the duties of faithful ministers of Jesus Christ. He should ever himself be aiming at further extension, seeking how he may collect new churches and prepare pastors for them, thus making all his plans subserve the one object of fully planting the gospel of Christ in the country where he resides, by the establishment of churches, with their appropriate pastors and other officers. The missionary should feel it to be his business to go forward and find out where new churches can be established, collect the nucleus and then furnish the native laborer who shall carry on the work. * * *

“Let not the missionary then regard himself as a mere preacher or pastor of a native church, but rather as a trainer and educator of preachers. The work of preaching the gospel is indeed a glorious work; how much more important and honorable, then, for the missionary, in addition to the work of preach-

ing, to train others who shall proclaim the message of salvation to their countrymen."

The spiritual growth of the native church, or improvement among its members, is—as previously mentioned—to be considered a first necessity. Contrary to what many suppose, that those who have been taken from the slough of gross idolatry, and all its untold and inconceivable abominations and wretchedness, will of course so remember the hole of the pit from whence they were digged, as always to dread an approach to it, and be filled with the liveliest gratitude and love at having had much forgiven, and escaped from much misery, they are found too often like a sow that is washed, ready again to wallow in the mire; and as much inclined to relapse into heathenism as the half-tamed savage is to return to the wild forest, or the partridge, which has been caught, but cannot be domesticated, to its native woods. There is in man always a tendency downwards. Some two or three generations must probably elapse before the Hindus, as a body, will be, what could be wished, entire Christians, in warp and woof, in the grain as

well as in the bark. The operations of the Holy Spirit, his renewing and sanctifying influences, are by no means overlooked in giving this opinion. It is matter for rejoicing and praise that He has so wrought upon many that most delightful changes are manifest, and stout Christian characters are formed. But they are exceptions to the general rule; and all are aware that, with much grace, the remains of constitutional temperament and previously-formed habits may be found among the real children of God in any and every land.

Improvement of native Christians should, therefore, be earnestly studied. On this subject some good remarks are made in the Ceylon Report :

“Certain leading vices may be specified as needing to be watched with vigilance, and certain improvements must be followed up with unwearied step. In this country, caste is an organized evil, directly contrary to the word of God, and while it exists, may never be unheeded. Polygamy is an evil thing in the heathen community, which not only may never receive any countenance, but the mis-

sionary and the native churches, in all points in which they come in contact with it, must give clear and unequivocal manifestations of non-fellowship therewith.

“The universal degradation of females demands special attention. They need the gospel to raise them, and special pains should be taken, by improving the conscience of the people and their Christian feelings, and by the word of God, to introduce habits and customs more in accordance with those of enlightened society and the laws of Christ’s kingdom. The seating of the whole family at meals at once, or the asking of God’s blessing on the food provided, would be a great improvement in itself, and very salutary in its bearings on all the social and domestic relations of native life. It would go further than almost any other single change towards introducing a taste and desire for the education of females. Social evils keep company with each other, and the general introduction of such a change as this would bring along a goodly number of attendant improvements. The family, as well as the church, is God’s institution, and every needed

improvement made here will be a well-spring of life. The maintenance of family worship, though difficult for unlearned heads of families, is a thing so nearly and intimately connected with house-hold religion, and house-hold religion is so intimately connected with the prosperity of the church, that it should be a matter of earnest effort; and it may perhaps be well to inquire, whether daily religious services in the village congregations do, by coming in as a substitute, stand in the way of its introduction. But whatever the difficulties in the way may be, this must be regarded as a point of primary importance, and be sought after accordingly."

The missionary has thus the high privilege of stamping his own image, in a measure, upon the converts and native preachers, who are to be his living epistle; and in proportion as he bears the image of Christ, will God be glorified through him. He may multiply himself—he may live after death. Let him be a living, walking, shining temple of the Holy Ghost, and he will kindle up other shining lights in the midst of heathen darkness, and continue

by the example left behind, a guiding beacon to all who may come after him.

ECCLESIASTICAL ORGANIZATION.

This has been left to the direction of each mission, and has sometimes approximated to the Congregational and sometimes the Presbyterian form, with such modifications as the state of infant churches in the midst of the heathen has seemed to require. Perhaps all the missionaries have found that these babes in Christ require more nursing by the pastor, more watchful care, and even control by him, than churches in a Christian land; and that he cannot depend as much on the brethren at large, or even on ruling elders, as is customary in Christian lands. Some modification of either of the above forms of church order, may, therefore, be expedient. But the plan proposed of making each mission, as such, an ecclesiastical body, seems liable to grave objections.

In speaking of the action of the Ceylon mission, Dr. Anderson, in a letter, dated Bat-

ticotta, Ceylon, May 26, 1855, as published in the *Missionary Herald* of September of that year, says :

“Early in their special meeting, they unanimously voted to dissolve their ecclesiastical body, as unnecessarily complicating their system, and to do all their missionary work hereafter by means of their simple missionary organization. This would leave the native churches to develop themselves wholly distinct, and give the mission great advantages as an originating and presiding agency. But, inasmuch as the missionary body was to stand thus separated from the native churches, the desire was awakened that a church might be formed of the missionaries and their families. Such a church was actually formed thirty-nine years ago by the first company ; of which but a single member now remains on the ground. It was resolved to organize the new church on the same confession and covenant with the old.”

The reason for voting to “dissolve their ecclesiastical body,” and do all their missionary work by means of their simple missionary

organization, was that it unnecessarily complicated their system. There were two bodies, composed of the same persons, and it was thought unnecessary to have two. After transacting secular business, as a mission, to form themselves a-new as an ecclesiastical body, in order to regulate their church affairs, seemed to complicate their business "unnecessarily." But the mission included two laymen, who, unless made deacons or elders, would not belong to an ecclesiastical body—nor then except as delegates; and, on the other hand, the native pastors, as ordained men, might be members of an ecclesiastical body, having an equal voice with the missionaries in matters purely spiritual, while they could not with propriety be made members of the mission, and have a vote in the disposal of funds entrusted only to those sent out by the board. There are reasons against the latter, in view of a large number of pastors being ordained, so as to out-vote the missionaries, which do not exist against the former, because temptations to abuse in secular matters are greater than in those purely spirit-

ual; and though the native pastors, by their ordination, are made equal to the missionaries, as officers in the Church of Christ, they are not by ordination made agents of a missionary society, and entrusted with its funds. It is important to keep church and state, or the secular and spiritual, distinct; whatever form of church government be adopted.

If the ordained pastors are neither members of the mission, nor of an ecclesiastical body, they can have no voice in church matters, except each one in his own pastorate; and in that, even, he would be controlled by the mission, so long as dependent on it for funds. If made self-supporting, each church would be independent of every other, and also of the mission. Whatever of caste, or other heathen custom, should be introduced, neither the missionaries nor other brethren could interfere. The effect of this would probably be that such churches would become thorns in the sides of the missionaries. On the one hand they would be too dependent when under the control of the mission, and on the other too independent of all control, before

capable of self-government, when able to support their pastor. The objection to the same persons constituting two different bodies, as a mission and an association or presbytery, has little weight, as it constantly occurs in deliberative assemblies, even in Congress, and the parliament of Great Britain.

CONCLUSION.

The writer of these hints has been glad whenever he has found that he could fortify his own views by those of the honored Deputation, whose decision he has sometimes quoted, or the esteemed missionaries, with most of whom he has the pleasure of somewhat intimate acquaintance. Wherein he has in any degree differed from them, it has been with great deference, and only because his own experience and personal observation for many years, could not always be made to give the same results as theirs. There is another circumstance, also, to be considered in reference to some differences, apparent, rather than real. The Deputation confined themselves, almost

exclusively, to the consideration of rural missions, or the state and prospect of missions in country places, in distinction from large cities, the centres of commerce and government. The missions which they visited are nearly all in such more retired parts; and they seem inclined to adopt the policy of continuing the efforts of the Board, principally—it is hoped not exclusively—in the country rather than in the town. The hints, however, are intended for both, and so to cover a larger surface than was brought into view in most of the reports, and the remarks upon them. That the cities should not be abandoned by all even of the American churches, or the forms of operation more peculiar to them, be discouraged, may, perhaps, be satisfactorily shown in connection with these few closing remarks.

In regard to the missions in Bombay and Madras, however discouraging they may be comparatively, and as to immediate results, in regard to churches and pastors, they have a two-fold importance, arising from benefits conferred upon the natives, or their direct missionary bearing; and as connected with the

sions in the country—or their direct usefulness. Concerning Madras, it is said in the statement:

“In Madras, though there are now only fifty-three members of the churches in communion, there have been in eighteen years more than twice that number, or one hundred and twelve; and hundreds upon hundreds of children and youth of both sexes have been taught the Scriptures, of whom several, not only from the high school, but the vernacular schools, have been baptized; some in this mission, and more in other communions; one of them as far off as Belgaum.


“Besides, in estimating the good done, it should be considered that the mission has been to some extent, what it was first designed to be, a book-making mission, and an agency of the American Bible and Tract Societies. More than twenty tracts and books, larger and smaller, have been prepared and sent forth, some of them in large editions, besides what have been printed for the local Tract Society. This has required a good deal of the time of one of the missionaries in the getting of them

up, and of the other in their distribution. Editions of the Scriptures, in whole or part, in Tamil, Telugu, and Hindustani, have also been brought out; and one missionary has spent much time in preparing some of these, and in the work of revising and translating the Tamil Scriptures, as well as in the preparation of the Tamil and English dictionary.

“The mission is also to be considered as an agency of the Board, to supply the mission at Jaffna, Madura, and Arcot, with funds and with articles needed from Madras; and also to help on their way those who arrive for these missions, or depart from them for America. The saving to the board in the article of funds, is more than equal to the salary of a missionary, year by year.

“The laborers in the work, on an average, for the eighteen and a half years, are about two and a half missionaries for each year, exclusive of the superintendent of the press.”

In reference to Bombay, much longer established, and better manned, far more might no doubt be said. These missions, it is thought, are quite necessary to the best pros-



perity of those in the country, which are, in some respects, dependent on them. Will it then be politic to establish any rules for missions, which would prevent operations in such places? There must be some variety in talents and acquirements among those sent out, and why not have some variety in the field and the kinds of labor? It will not do to place a Procrustean bed, and bring all shapes and lengths to fit it, by stretching some, and cutting off others. There is no reason why a missionary society should have a stereotyped plan, or theory, for all its missions in India. The circumstances of different parts of the field are very different, and the country itself is greatly changing its aspect; being at length, in many places, in a transition state. Railroads have been introduced on the land, and steamers along the coast, and electric telegraphs communicating intelligence with the speed of lightning, from one end of the country to the other. Canals are being formed to aid inter-communication in various parts of the country; *anicuts*, or giant dams, with extended water-courses, are being constructed

to control, and retain when necessary, the waters of large rivers, and make them useful for the double purpose of navigation, and for irrigating the fields; and the charter of the East India Company being altered, it is no longer altogether a close corporation, but many of its offices are open to competition, even by the natives, and the benefits of a more liberal government are beginning to be enjoyed. The "schoolmaster is abroad," and the English language, in connexion with the vernaculars, is becoming the language of all the government offices and the courts of law, instead of the Persian and Arabic; and European science is disseminated even by the government itself. All these changes, and notes of change, from the shrill scream of the steam-whistle to the conning of the alphabet by brahmans and soodras, and even pariahs, on the same form, are telling upon the Hindu mind, and working great revolutions in all his long-settled opinions. Real science is destroying his confidence in his sacred books, and brahmans, and idols. Even the barrier of caste, so long thought impregnable, begins to

give way through the combined influences of education, intercourse with foreigners, and Christianity. The brahmans who used to expel permanently all who had broken caste, by eating with one of lower caste, or even drinking water from the same vessel with one, or with a foreigner, have lately contrived means for re-instating those who have left them. A fine paid to the brahmans, with some ceremonies, such as burning the tongue, and causing them to swallow the five products of the cow, the urine, dung, milk, etc., will now restore the revolter again to caste. This is a tribute to the influence of light, and the power of truth, in making converts to Christianity; the number of whom has alarmed the brahmans. It, however, increases the facilities for conversion, while it lessens its security. It is one of the signs of progress, and at the same time an element of change. The *suttee*, or burning of widows alive, is abolished; female infanticide is forbidden; the re-marriage of widows is beginning to be advocated even by natives; the ceremony of *cheddul*, or swinging high in the air on hooks passed through the integu-

ments of the back ; treading on beds of coals, running strips of bamboo through the flesh of the arms and sides, and other self-tortures are discountenanced, and in some places prohibited. The connection of government with idolatry, is being withdrawn ; the brahmans have lost their prestige as government employées, in the offices—to the exclusion of other castes—by the more general spread of learning ; and among the educated young men, great numbers have renounced idol worship, who have not embraced Christianity.

Progress is thus beginning to be the order of the day, and though it does not, as yet, affect the retired and rural sections of the country very sensibly, it does greatly influence the more central portions, and requires that missionary efforts in them should be adapted to these changes. The spirit of progress must be seized upon and guided by such as are qualified for the work, and are in a position to bring about good results, or its course will be evil. For this, the missionary needs, in the towns, the aids of education and the press. Without these, and confining him-

self only to preaching, he will lack some of the essential elements of influence. He cannot, efficiently, bring his mind into contact with that of the Hindu; intent on other things, cannot get access to any extent to the higher classes, or at all to respectable females; and therefore he is neglected, and his mission is unknown. By teaching English at small expense, and principally by means of teachers employed for moderate pay, while he gives himself principally to the missionary work in the vernaculars, he may have large classes of select native youths, both male and female, of all castes, under his instruction, in the Scriptures, as well as in science, in the common-school, Sunday-school, and church; and he will be able to take advantage of the spirit of change at work, and to direct the teachable minds of the young in the ways of godliness. God has also blessed these schools with precious revivals of religion.

Without advantages like the above, how is he himself to meet opposers, and to train his native assistants to confute the learned infidels of the Volney, and Voltaire, and Hume schools,

and the subtle brahmans, who can split a hair in metaphysics, and crawl through the smallest knot-hole when cornered in an argument. And how are they to overthrow the time-indurated fortifications of caste, contend with a priesthood accounted divine, bring into disrepute books supposed to contain revelations from the gods on religion, morals, law, physic, geography, astronomy, astrology, and every thing necessary to be known ; and change the whole course of life of a whole people, whose every action, almost, is guided by religion or superstition ? How is he to do this, with the obstacles to be overcome, mentioned in the former parts of these Hints, and while the religion to be supplanted falls in with every natural inclination and lust of his heart, as well as the example of all his ancestors and co-temporaries, and that which he is asked to embrace calls for constant self-denial, and exposes to shame and persecution ? It is not forgotten that the Holy Spirit can enable a Hindu to overcome the obstacles in his path, to tear himself away from all that is naturally dear to him, to stem the current of public

opinion, to bear ridicule and persecution in order to save his soul; but that same Holy Spirit usually works by means—and *means proportionate to the end*. A David may be raised up of God to kill a Goliath with a pebble from a sling, but in the ordinary course of warfare such pebbles would not kill even common soldiers. Is there no lesson to be learned from the dealings of God with the Israelites, whom He led through the wilderness, and disciplined for forty years, that they might be prepared to enter Canaan? If it were an easy thing to raise up a witnessing church in the midst of the heathen, would God have taken so expensive and extended a course as He did to establish the Jewish nation, as the depositaries of his truth in the earth? What long preparations, what impressive manifestations! Was the work too great for the purpose intended? We must be convinced that it is a great work to bring a nation to God, and that, as in the natural world, so in the moral, great operations are of slow development. God has given his people the means of overthrowing some of the strongholds of Hin-

duism by the communication of true science, which is destructive of the authority of the shasters. They can be demonstrated to be false. Is that an advantage to be discarded, as of no use? He has also put them in a position to bring the light of history to bear upon caste and custom, and the influence of all the arts of advanced civilization to disabuse the Hindu mind of its fancied sense of superiority, and to scatter the clouds which have settled upon it for centuries. Shall they not do this?

He has brought the apathetic Hindus under the influence of an energetic race, and in the position of pupils, willing to read and study the Scriptures, which contain the germ of all social, as well as religious blessings, on the condition that they may also be taught the English language. If there be not some evil in such teaching, most certainly it is a duty to teach it, for the benefits to be obtained. If it were only innocent though not useful, if it did not afford the key to most valuable knowledge and enlarge the mind, all would say, "Let it be taught for the collateral benefits." But the

objector may say it is not innocent, it unfits the student for the missionary work. Then does a university education in Christian lands, and we must say, "Blessed be ignorance, it is the mother of devotion." We must join the preacher, who thanked God that he understood only one language, and was hardly able to read that! No, the remedy is not in ceasing to educate in the cities, but in educating properly, and in not attempting to make town and country in every respect alike, merely because in both the gospel only is the power of God unto salvation. The question is how to make the gospel known in each. Even in Christian lands, ministers most useful in country places, may fail entirely in cities.

Still, it may be said, "Why attack the large towns, the high places of heathenism, where Satan's seat is? Why not go to a simple-minded people, a rural population, pass in and out before them, become acquainted with them, and convince all that you seek their good. You may be known among them and not lost, as you would be among the masses of a crowded population. They will listen

to you. You may, in such places, gather churches and appoint pastors." Very well, and so let many, so let most do. It is right, it is well. But while this is done, let not the other be left undone. The city is the heart of the country. Whatever you do at the extremities, if the heart remain corrupt, your efforts will, in the end, be counteracted. Let there go from the town a healing influence, and the country will be healed. Let a poisonous current issue from these centres, and all around them will wither and die. The apostles did not turn from Corinth, or Ephesus, or Philippi, or even Rome, because of the peculiar wickedness of these places, and the obstacles to be overcome. Nor must modern missionaries neglect the large towns because the country is of easier cultivation. Neither must they seek only *immediate results*. These are important, no doubt, to keep the church alive, most of whose members require the stimulus of success. Perhaps the church, generally, is getting to be *impatient*, because so little is done, especially in India. If this impatience excited to prayer and self-denial, and more

vigorous exertions on comprehensive plans and fixed principles, it would turn to good account. If it lead only to turning from one expedient to another, and seeking an easy field of labor, and quick returns, without regard to far-reaching results, it will defeat its object. If the whole field is to be cultivated, then "Indian planting," as it is called—or stirring the earth a little, here and there, in some places, and dropping in a seed-corn while the trees and brush around are left to thrive and overshadow the springing grain—will not answer. All must turn to and engage earnestly in felling the tall trees, grubbing up the roots, removing the under-brush, gathering out the stones, forming channels for water, and converting the wilderness into a garden; and this must be done everywhere, be the obstacles ever so great. Blessed be God there is no jungle of heathenism, even in India, which shall be found impervious to the gospel-plough, when, with needed aids, it is guided in faith, and in due dependence on the Spirit of all grace; and no strong towers of lying idolatry, even in the seats of pride and power, which the

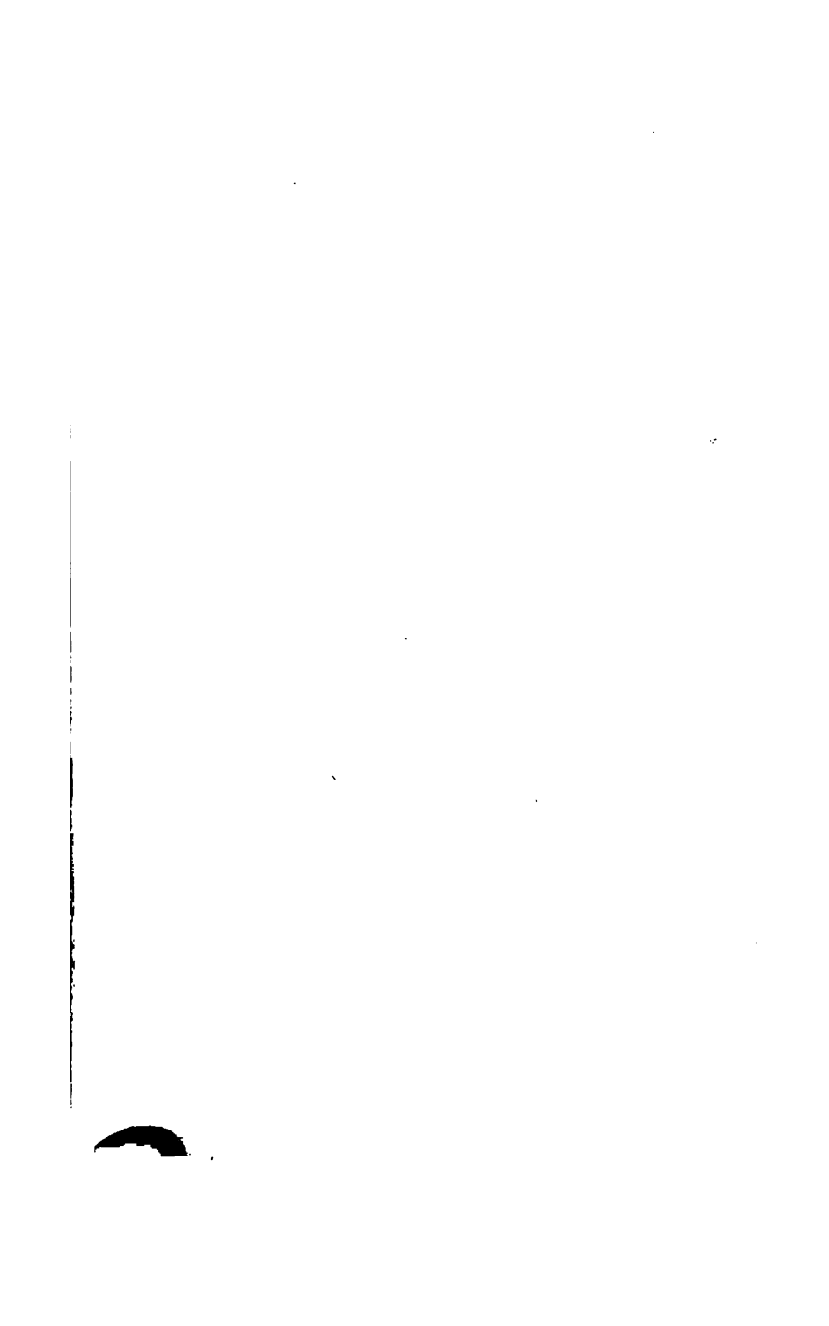
truth of God, with *all the appliances provided by his providence*, shall not be found mighty to overthrow. It may be the duty of American Christians to direct their energies *principally* to rural places, but if they wholly neglect the towns, the expostulation of Mordecai to Esther, may be applicable to them: "If thou altogether holdest thy peace, at this time, then shall their enlargement and deliverance arise from another place, but thou shalt suffer loss."

THE END.

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LEX BIRDIE

